MAJMID

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MASMID

JUNE • 1939

1·9·3·9

TO

Dr. Samuel Belkin

SCHOLAR, TEACHER, FRIEND

Who symbolizes the ideal of Yeshiva, a synthesis of the wisdom of Hellas and the immortal truths of Judaea, who invariably instills within us a genuine love of learning and honesty of purpose, who shows a sincere and active interest in the welfare of the individual student as well as in the progress of the institution,

THIS MASMID IS RESPECTFULLY DEDICATED

1·9·3·9

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* * *

The Editors express their sincerest gratitude to Seymour Nulman for executing the cover design and arranging the pages of candid camera shots and the Commentator picture.

Over Our Shoulder

Four long years for one small degree, two little letters! When we reach this stage, we begin to wonder whether it was all worth while, whether we have not been guilty of a horrible waste of youthful energy.

Those long, weary lectures—what were they worth? Could we have obtained more from reading than from listening? Were they just a punishment for an innate indolence which does not permit us to sit too long over a book? Yes, we have been polished with a little veneer of culture, the pompousness to overawe sophomores. We are good charlatans. Are we good scholars? 'Tis an unsolvable enigma.

However, the friendships we formed in college are worth every second of those four years. We have met our Levins, our Millers, our Kaplans, our Reises, our Poupkos, even our Ehrenthals. We have come in more or less close contact with our Litmans, our Belkins, our Churgins, our Isaaes, our Krauses, and our Finkelsteins. We have known warm hearts and sympathetic souls.

We have made fast friendships with the men of the faculty. We have worked hand in hand with them. In our collegiate life-time, we have seen a great menace to faculty and student democracy removed. We have seen a lesser obtacle brushed aside. Working together, striving for a common goal, has united the faculty and student-body. However, these facts do not signify that the two bodies do not criticize each other. Only of the dead must we speak nothing but good. The student-body and the faculty must be every bit alive.

The present faculty administration is the very one the students would have elected, had they the franchise in such matters. We have been gratified to watch the Executive Committee continue cooperating with student leaders when in office as they had done when out of it. Some tongues, however, must wag. Rumor would have it that there are indications of a cleavage between students and administration. There is no foundation to these rumors even though there may have been oversights on the part of the Executive Committee. Still, we must never again allow such oversights, never again help open the mouths of potential back-biters.

This coordination of faculty and students has been instrumental in liberalizing one of the great bugaboos of the Yeshiva system—the cuts. Some of the seniors have had occasion because of this to smile upon the grumblings of some of our professors. Some of us have realized, perhaps for the first time, that professors too are human. They hate work just like the rest of us. They hate to have the interest which their lectures evoke as the criterion for attendance. It demands too much work.

We do not condone the wholesale cutting of some of our seniors; but we cannot bring ourselves to condemn it either. After such strict restrictions, it was but natural that the students should react a bit too violently to their new-found freedom. This license is already disappearing.

However, we must not consider our work done because things are running so smoothly in the college. Even those who most vehemently criticized the editorial policy of The Commentator in 1937-1938 have come to realize that student democracy in the college cannot be full unless followed by freedom in the other departments of this institution. We have seen this last year how the college was affected by the insistence of a member of the administration of another department of this institution that it is no concern of the students whether a man or a Tennenbaum runs their cafeteria.

Faculty-Student Mixers and Class Nites have helped weld the men of our institution together. In this connection, we cannot but look askance at the mammoth Class Nite held in the Nathan Lamport Auditorium. Vague fears of the loss of the free, informal comraderie of the previous Class Nites haunt us. True, such a performance showed the outsider a new vista of Yeshiva life. However, we must bear in mind that it is the impression we make on the inside rather than that on the outside which really counts. Not that we advocate the discontinuance of larger enterprises. An occasional Varsity Show would be appropriate provided that parallel to it run the old Class Nites with their old spirit.

In spite of our friendships within Yeshiva walls, we sometimes wonder whether our social activities have not been skewed to one side. May we not have been slighting Eve while we sought out Adam? Of course, we have had our boat-rides, our class affairs. They were somehow inadequate. There was no attempt to acquaint out of town students with local people, no attempt to bring recalcitrant individuals out of their shells, no attempt to inculcate a bit of social *savoir faire* in the less polished men. Those who would not have ordinarily gone to such affairs were annoyed, made to feel guilty and uncomfortable, and did not go after all—or did go and spent a miserable evening.

We cannot close this editorial without at least a cursory glance at extra-curricular activties in general. They have done much to enliven our college years. In many cases, they have been more profitable than class-room hours. It has been the boast of Commentator men, some of whose names are still synonymous with scholarship at Yeshiva, that one year on the governing board of the student newspaper teaches more than four years in college. Those extra-curricularly inactive members of our institution will leave it with a hopelessly warped concept of collegiate life. They will never know what a college education really means.

We do not advocate sacrificing scholarship entirely on the altar of extra-curricular activity. But, if scholarship entails the complete stifling of student endeavor, then some of it must be curtailed to make way for that student endeavor; just as a student who devotes all his time to out of school activity must delete some of that for the benefit of academic pursuits. Both must exist synchronously; one without the other is futile.

* * *

There are many problems we have not touched upon in this hurried appraisal. Those we have treated we feel we have not discussed enough. We have tried to stimulate thought along certain lines, no more; for we have had time in these pages only for a glance over our shoulders, a hasty look backwards. We wish to leave you time for a glance ahead.

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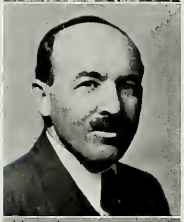
Lecturer in Jewish Sociology

ALEXANDER BRODY, Ph.D.
Assistant Professor of History



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SAUL B. SELLS, Ph.D.
Instructor in Psychology

Below are listed the names of those faculty members whose pictures do not appear in the preceding pages.

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MURRAY GRISTLE ..... Assistant in Education
ABRAHAM B. HURWITZ ..... Instructor in Physical Education
RALPH P. ROSENBERG ..... Instructor in German
MILTON RUGOFF ..... Assistant in English
SAMUEL L. SAR ..... Instructor in Bible
NATHAN SAVITSKY ..... Instructor in Psychology
ALLAN WEISENFELD ..... Instructor in Economics
MORITZ WERNER ..... Associate Professor of German
SOLOMON ZEITLIN ..... Professor of Jewish History

* * *

The following are among the members of the Medical Staff that has rendered invaluable service to the students.

DR. BENDOVE
DR. A. CASSELL
DR. I. GARSON
DR. J. GOLDBERG
DR. H. GOODWIN
DR. B. HERSHFELD
DR. H. MARGULIES
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DR. S. SCHIFFRIN
DR A. YAVERBAUM
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DR. D. PELTZ
DR. P. PELTZ

MASMID

CLASSES

1939

CLASS OF '40

CLASS OF '41

CLASS OF '42

SENIORS

1939

SENIOR CLASS

Have You Forgotten Yet ? . . .

1935—Forty-five naive freshmen come from all over to the unique institution and find themselves all over the building on registration day . . . The intelligence exam is taken and we are disillusioned even without going through four years of college . . . The political pot begins to boil; we are branded with Yeshiva fire . . . Levin takes a deep whiff of the stew and becomes inflated . . . We are the last link with the old gang of Petegorsky, Feuerstein, and Simsovitz, Inc. . . . We run a private imitation of school elections in which Ben Kreitman becomes president and Lifshitz and his glasses cop the vice-presidency . . . Classes start . . . The math class function on . . . "An ellipse is a circle dot you step on"—or what Jukie wears on his head . . . History with Finkelstein becomes an extra-curricular activity as the boys discuss world problems in the local coffee stores . . . We get assignments to find books—and the library . . . We find Dickson's philosophy of life all wet . . . "Doc" Rosenberg demonstrates his knowlege of German in the French class and of French in his German class . . . We go through P.S. clickedy click . . . Comes the revolution, Poupie will liquidate the "Th" . . . The language profs go into a huddle before each class and come out in time to make the last bell . . . Mr. Sar, you know him?—also a teacher . . . Mauskoff hits the ceiling and "gits sore" when Gellman ribs him about it—literally . . . Rothstein writes the alma mater song—sounds suspiciously like "I've Been Working on the Railroad" . . . The Commentator takes to quoting the prophets and Leo takes the Feuerstein Award . . . Our dean becomes ex . . . The boys take a ride up the Hudson; chaperoned by the Sophs . . . Oh, yes, Phil Kaplan is our secretary . . .

1936—In spite of one year in college, we come back for a second dose of learning . . . To our surprise, the millenium has already taken place at Yeshiva . . . Statistics have proved it, it seems, that Y.C. men are getting out too short . . . Five years in the sunshine will make bigger saps of us, it is predicted . . . And so, the alma mater goes completely Red and adopts a five-year plan . . . Our class is not yet ripe for the Ideal Society . . . With telegrams of condolence and confidence and with mass emigration imminent, a counter-revolution is successfully staged . . . Everything is in flux . . . Wolf changes glasses; we change vice-presidents . . . Kreitman retains his post with Levin as (vice-)president . . . Miller finds himself without a Latin class and is forced to give competition to a vociferous Mintz . . . Jerry Siegel lectures to us on the difference between sublimity and beauty after due research with his trusty opera glasses . . . Poupie becomes an animated cherry tree which pleads with "George Washington" Freed "not to chop him off" . . . Prof. Damon takes moving pictures of the class; plastic surgery is contemplated by The Boys as a possible career . . . Dr. Isaacs insists on lending fire to his lectures even if he must start an explosion . . . "Doc" Liptzin introduces class caps to guard against "giluy rosh" . . . Sexual Hygiene is introduced with Dr. Freed teaching "down dere" . . . "A 60 is a passing mark," so he passes everyone . . . Bike riding becomes a curricular activity. Aye, there's the rub . . . We feel as much at home in the water as an aspirin when the gym class begins to frequent down-town swimming

establishments . . . Drilling and building across the street provide fertile ground for the feature rivalry between Arnie Miller and Mish Landes . . . Abrams is taken for a ride in the Irish sweepstakes as the faculty awards him a "prize" . . . Mr. Sar takes it the hard way . . . Miller replaces Appel as News Editor of The Commentator . . . Murray Lieberman's TaLents become outstanding as exam period nears . . . Sie mi darf; sie mi darf nit; we get Simon in the dormitory . . . Yeshiva has its own numbers racket as math is brought home on a more practical scale with each dormitory resident attached to a card and a number . . . Yeshiva night-watchman discovers that the institution is composed entirely of "Cohens" and "Smiths" . . . Oh, yes, Kaplan is our secretary. . . .

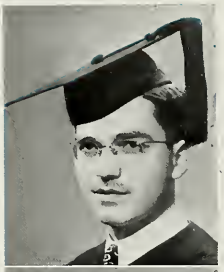
1937—Summer time is over; huge Yeshiva towers above . . . The unique institution has become a true democracy, we find . . . No dean—Just an office wherein women have equal duties with men . . . Upperclassmen at last and big shots to boot . . . Juniors rule the Commentator as the Governing Board includes Levin, Miller, Landes, and Freed . . . The Boys spend sleepless nights at Patterson as they put the Commie to bed—then rush back to make classes next morning . . . P.T. is over—Gerber loses his will to live . . . We meet a real orthodox Jew for the first time as we stride through Plato and Aristotle with the encouragement of Da Good Dr. Litman . . . "Amanation" is added to our vocabulary while the meaning of "ton polikos legitae" is made intelligible through graphic illustrations . . . With philosophic calm, we learn that the answer to the question "Which came first, the chicken or the egg?" is "Both." . . . Murray Lieberman finds that the process of TeLeology is an old story and that the price of reports on the open market is rising . . . A will for unity and a will for dispute clash to leave us with a problem; "What is the course all about?" . . . Another problem is why some of the men get A's . . . Chem with Eli becomes a search for unknowns which are never unknown . . . Eli plans to get his samples from the Bureau of Standards in Washington next time . . . Dr. Shipley visits his class periodically to watch its progress . . . The registrar seems to be in dire need of English lessons . . . We learn the history of education—like a book . . . We watch the birdies while a photographer cruises around the music room taking pictures of our antics for posterity, The Jewish Forward, The Collegiate Digest, and The Masmid . . . Art for a credit's sake . . . We leave Mr. Renov in the dark as the mute walls resound to his stentorian overtones . . . A revel-utionary step is taken as Prof. Moses Lawgiver Isaacs becomes Assistant to the Prexy with the blessings of students and alumni . . . With the aid of an Elefant or two, we march through all opposition like a cavalry charge to knock the intramural basketball title for a loop . . . Mustaches begin to sprout after The Boys discover the need for proper straining of Tennenbaum's elixir soups . . . Mish-U-Gas becomes a printed excuse for a joke . . . Wachtfogel and Sklarin are delegated to fill seats in Council . . . The Concert Bureau wakes up: We find "Western Waters" too dirty. "Many Mansions," a picture of life in a theological seminary, is pronounced as fitting Yeshiva to a T.L astly comes "The Journeyman" with its "lay preacher" who moves us to nothing but disgust for this art for filth's sake . . . The Commie Boys with their passes evoke our jealousy until Mish takes a flame to see a "Fireman's Flame"—and gets burnt . . . The apartment buildings are up—Science students complain of eye-strain . . . Arkie conceives of the '39 Men . . . A humid night for our boat-ride turns out all right with us entertaining the entertainers . . . Polizcoff has enough hair to do his dictator impersonations . . . Fleishaker, Shaer, Cooper, and Poupko unite to win the first Class-Nite Banner for us. Denk you . . . The year draws to a close with Miller awarded the Alumni Junior Medal and Big Ben

Elefant takes the Math Medal (and they don't make him put it back) . . . Levin walks for presidency of Student Council . . . Oh, yes, Phil is our secretary . . .

1938—We prepare for our last scene on the collegiate stage before the curtain falls . . . The script calls for the calm and quiet of a typical senior year, but conditions ad lib . . . A so-called restauranter teaches us how to run rough-shod over an entire institution if we are brazen enough . . . We learn that the food we eat is of no concern of ours . . . Second in Council to Leo but with a hirsuite growth second to none is Frank Shapiro . . . Shaer mis-takes minutes . . . Commie is run by Arnie Miller, Phil Kaplan, and Jerry Kestenbaum too . . . Kleiman, as its business manager, puts it on the profit side of the ledger . . . A colorful six-page Purim issue of Commie raises laughter as high as Mars . . . Landes and Mirvis take over the Masmid with cries of dictatorship voiced as they vainly attempt to force student cooperation . . . Gerber displays a marked interferiority complex . . . Kreitman considers that a class president is also a president and Sklarin helps him out when not distributing Commies . . . Dr. Savitsky drives us all to the mad-house . . . The inmates don't mind us a bit . . . They release us after observation . . . The Organic boys begin to complain because juniors are disrupting their morale with too much studying. Didn't those kids learn anything in college . . . We meet in the person of Philip Kraus a teacher who makes teaching an art . . . . An Executive Committee now runs the school . . . Classes give way to lasses . . . Jerry left us last year like a lamb, and has come back to us like a wolf . . . Four or five more of our mates start research in the ways of a female with discussion groups in Ye Olde Meetinge Hous, Jerome Kestenbaum, absentee landlord . . . The '39 Men prom is a social success in spite of the hall . . . We become amateur Dick Tracys as we try to ascertain why it wasn't a bigger financial success . . . "I'm a little prairie flower, growing wilder hour by hour" proves to be the fly in the faculty soup at the Student-Faculty Mixer . . . The Boys prove what dainty creatures they can make as cupid's bows and blushing cheeks are produced on a palid background with a few deft strokes of the artist's brush at Roxanne Studios . . . Arkie puts Class Nites on a big-time basis—and at a profit . . . We split the banner with the juniors and then take to walking the corridors in bands for protection, for "each man kills the thing he loves" . . . Herzl Freed and the Concert Bureau give us long-haired stuff with tickets to the N.B.C. Symphony and other high-brow entertainment . . . "Don't Throw Glass Houses" wasn't all it was cracked up to be . . . We throw ourselves some scallions for our behavior . . . The senior affair ends up in Staten Island and Wachty misses the boat to America but has a friend to console him . . . An exclusive senior affair at the Gottesman pent-house doesn't succeed in excluding a few alien elements . . . Abby has so often tried to impress upon us that we'd better leave him a loan that we now decide to leave him alone . . . Oh, yes, Phil Kaplan is our secretary . . .

* * *

This is our tale, simply and humorously told. It may evoke a laugh here and a half-suppressed smile there; but behind all this bitter-sweet lurks a modicum of pensive sadness as we leave a sheltered home with its leisurely and scholarly pursuits to enter into the harsh and competitive tempo of life.



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New York City

MILTON COOPER
Brooklyn, New York

IRVING EHRENTHAL
Bronx, New York

BENJAMIN ELEFANT
New Castle, Penn.

MILTON ELEFANT
New Castle, Penn.

BERNARD FINKELSTEIN
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OSCAR FLEISHAKER
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HERZL FREED
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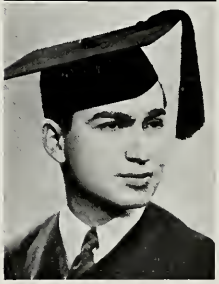

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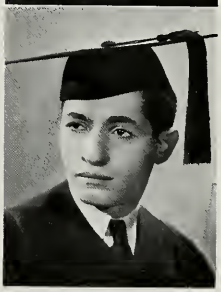

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WOLF LIFSHITZ
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ARNOLD J. MILLER
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ALLAN MIRVIS
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ISRAEL NOBEL
New York City

LOUIS NULMAN
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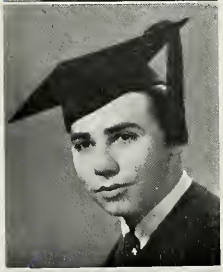
Haverhill, Mass.



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JOSEPH ROTHSTEIN
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JOSEPH SCHIMELMAN
Brooklyn, New York

FRANK SCHONFELD
Bronx, New York

FRANK SHAPIRO
New York City

SEYMOUR SHAER
Bayonne, New Jersey

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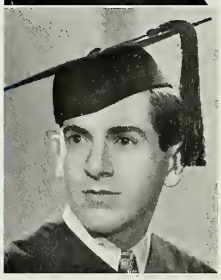
BENJAMIN SINCOFF
New York City

RAHMIN SION
Basrah, Iraq



MORTIMER SKLARIN
Bronx, New York

HYMAN WACHTFOGEL
Montreal, Canada

MAX RAPHAEL WASSER
New York City

MASMID

LITERARY

1939

Joseph Rosenblatt — The Man and His Art

LOUIS NULMAN

With the passing of Cantor Joseph Rosenblatt, Jewish life has lost one of the few remaining exponents of the true cantorial art, one who embodied all the highest traditions of his calling. In Joseph Rosenblatt were found all the elements which Jewish history has taught us to associate with the cantor. He was a true שליח צבור and was always conscious of this fact; he constantly felt it. Cantor Rosenblatt had a gift for improvising Jewish chant which was rooted in deep Jewish piety and fervent Jewish emotion. His mere articulation of the Hebrew prayer was enough to warm the Jewish soul because, in his voice, the pulse beats of his great Jewish heart were vocalized.

Joseph Rosenblatt, born May 9, 1882, in Biala Cierkiev, a town noted for its cantors, seems to be the descendant of a long line of precentors. He was the tenth child of an indigent בעל תפילה in a small synagogue who augmented his income by being a bookkeeper. Although his father, Raphael Sholom Rosenblatt, was not endowed with an extraordinary voice or technique, Joseph gained from his elementary teachings a remarkable insight into cantorial music.

As is well known, Joseph Rosenblatt was a child prodigy. At the age of four, he was receiving a private Hebrew education and, in addition, was quite well known for his unusual singing. At seven, he was made his father's assistant on a tour of Eastern Europe. While in Sada Gora, a small town popular for its chassidic activities, the child became absorbed in its peculiar music, studied it, and soon became known in the chassidic world for his singing. At eight, Joseph began a serious study of music and was successfully making public appearances in the synagogues of Central Europe. When he was nine years old, the Rosenblatt family was expelled from Russia on twenty-four hours' notice. Now, having resumed his career in Austria where he showed a remarkable aptitude in interpreting Jewish liturgy, his beautiful voice attracted so much attention that Franz Josef, emperor of Austria-Hungary at the time, came to hear the youth sing in a Vienna synagogue. By the time Rosenblatt was twelve years old, he was known throughout Europe. It was strongly felt by the critics of the day that Rosenblatt, the possessor of such a phenomenal voice and artistic ability, was destined for a great career as a cantor.

Had it not been for the fact that his voice had to pass through the natural transformation period and that he would not be able, for a time at least, to pursue cantorial duties, Rosenblatt would never have been the man or the artist he was. The Rosenblatt family, now financially secure as a result of Joseph's unusual success, could afford to engage private tutors to educate him intensively in Jewish and musical studies. It was at Czernowitz, Hungary, and at Hamburg, Germany, that Rosenblatt made great strides in musical advancement. At fourteen, being already quite proficient in the science of harmony and counterpoint, Joseph composed his first synagogual works. Rosenblatt never ceased to sing; he did so even when his voice could not hold the pitch and cracked, using a falsetto to great advantage. When his voice finally settled, he already had subconsciously developed his remarkably fine falsetto, the flexibility of which so appealed to him that he

MASMID

continued to perfect it until he could sing any coloratura music. It was on August 15th, 1900, that Rosenblatt, while in Cracow, met Taube Kaufman of Brgesko, Poland, who later became his wife and bore him five sons and three daughters. During the same year he was elected cantor at Munkacz, a Chassidic town in Hungary; and a year later, despite his youth, he was elected cantor of Pressburg, Hungary. At Pressburg, in addition to voice culture which he studied with Professor Vanderstaat, Rosenblatt composed a great many cantorial compositions. The next opportunity came when he was called to the synagogue at Hamburg. He remained there for six years, continued his musical studies privately, and wrote some of his finest synagogual compositions. Obviously, Joseph Rosenblatt at the turn of the nineteenth century enjoyed a wide reputation on the European continent and was considered to be Europe's foremost cantor. Particularly was this the case in Western Europe where he was welcomed warmly and admired greatly by German Jewry.

His success is more astonishing because of the precarious state of affairs prevalent in the synagogues of Western Europe. The German Jewish Reform Movement, it will be recalled, had shaken the foundations of Judaism. In many cases, the cantor had been eliminated. There were two reasons for this action; first, the manner of the musical rendition of the liturgy seemed too oriental; secondly, the Jews, hearing the singers in the concert halls and opera houses, could no longer tolerate the mediocre singing of cantors whose voices were not trained and whose musical tastes were bad. So greatly were the German Jews entranced by the services of the Protestant Church that they introduced a similar type of worship into their own temples. As a result, the music of the Western synagogues was either quasi-operatic or Protestant in nature and style.

However, during the middle of the nineteenth century models and values changed; a growing movement among composers of cantorial music in Europe attempted to restore and revitalize the true Jewish chant, which in truth was and is the natural result of centuries of repression characterizing the Jewish race. The music of Solomon Sulzer (1804-1890) and Lewis Lewandowski (1821-1894) which had taken hold of Western Jewry, was distasteful not only to the general body of Eastern European Jewry, but also to such western cantors as Samuel Naumbourg (1815-1880) and Hirsch Weintraub (1811-1882). Their main endeavor was to expurgate German synagogual music of its foreign influences and to reintroduce the traditional נוסח.

The German Jewish renaissance in synagogual music found its hopes and aspirations in the personality and genius of Cantor Rosenblatt. With him the art of the cantor consisted mainly of the meaningful interpretation of the liturgy according to certain specific "modes" which were based upon a pure sense of religious devotion, reverence, and sincerity. Joseph Rosenblatt was a deep-rooted Jew as well as a thorough and sound musician. His wide and varied experience which he gained as a guest cantor in all the larger cities of Europe magnified that marvelous intuition of feeling the pulse of the synagogue and injecting into it profound musical spirit. It was the intermingling of his well-trained and refined voice with his extensive knowledge of Jewish and secular culture that raised him to such high esteem by German Jewry.

Cantor Rosenblatt, finding that Europe in pre-war days was an uncomfortable place for him and seeing even greater chances of success in prospect, sailed for America in 1912 and upon his arrival was accorded a most brilliant and dignified position as cantor of the First Hungarian Congregation, Ohab Zedek of New York

City. His salary for the first years was $2,400 per annum which he received for rendering services on the Sabbath and holidays. Fourteen years later he was paid $12,000 per annum and only sang on one Sabbath of each month (שבת מברכים) and on all holidays. As before, Rosenblatt won his congregation's esteem not only by his singing but also by his traits of character. He lived in comfort, enjoyed the family life he so dearly loved, entertained fellow cantors and concert artists, and led a virtuous, patriarchal existence.

Until he accepted his first position in New York, he sang only sacred and traditional music. From the time he arrived in the United States until he made his début in Carnegie Hall in 1918 as a concert artist he had studied assiduously with Professors Duberta, Rogers, and Spielter, perfecting his great natural voice and building an extensive repertoire consisting of the great arias from the Italian, French, German, English, and Russian operas, English ballads, and folk-songs of many nations, all of which he sang in the original tongues. In 1917 his popularity had grown to such heights that Cleofonte Campanini, director of the Chicago Grand Opera Company, after hearing him at a benefit concert in Chicago for European War Veterans asked him to join his operatic association. The following letter was the direct outcome of that hearing:

Morris Newman,
President, First Hungarian Congregation Ohab Zedek,
18-22 West 116th Street, New York City.
Dear Sir,

I heard Mr. Rosenblatt during his recent stay in Chicago and was so impressed with his voice and art of singing that I made him an offer to sing with the Chicago Grand Opera Company, the part of Eleazer, in the opera "The Jewess", by Halévy.

I suppose the story of the opera is familiar to you. It is a glorification of the Jewish religion, and the role of the Jewess will be sung by Rosa Raisa, who is a Jewess, a native of Odessa. . . .

I offered Mr. Rosenblatt three performances in Chicago, with an option of an additional one in New York and an additional one in Boston, each to take place two to three weeks apart. He would have to be in Chicago only one week for rehearsals prior to the first performance. His salary for each performance would be one thousand dollars ($1,000) and railroad fares to and from Chicago.

There will be no performances for him on Friday or Saturday, nor would he in any way have to take off or cut his beard, and there will be nothing in the performances or appearances upon the operatic stage that would in any way be a reflection upon the Orthodox Jewish faith.

I expect Mr. Rosenblatt to make a great success in opera, as he did in his concert appearances here.

Hoping to have a favorable answer at your early convenience, I am,

Yours truly,

(*Signed*) Cleofonte Campanini, General Director.

Cantor Rosenblatt felt, as did his congregation, that singing in the opera was not compatible with Orthodox Jewish principles and therefore Campanini's offer

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was refused. This role of Eleazer in "La Juive", originally intended for him by Campanini was later played with immense success by Enrico Caruso.

It was on May 19, 1918, that Cantor Rosenblatt made his phenomenal début at Carnegie Hall when he permanently established himself in the concert field before a large, enthusiastic audience. His thought-out program contained compositions from his extensive and heterongeneous repertoire.

Completely carried away by Rosenblatt's remarkable singing, the New York critics were boundless in their praise and acclaim. The *New York Times* wrote in part: "In his operatic numbers there was more than a suggestion of Caruso in the "Questa o quella" from Verdi's "Rigoletto." The *New York Tribune* said: "He turns handsprings of coloratura that Amelita Galli-Curci or Maria Barrientos might well envy. His trill brought back one to Melba!" "To hear him sing Jewish folk-songs is like hearing McCormack sing "Macushla," said the *Morning Telegraph*. "'Such a display of florid execution has not been heard since Emond Clement," was the opinion of the *Evening Globe*. Another outstanding critic summarized the feelings of the audience when he said, "One could shut his eyes and well imagine he was listening to Scotti, the famous baritone, Caruso, the tenor, and Galli-Curci, the great soprano."

Rosenblatt's successful début brought him immediate recognition and he soon became known as the foremost cantor in Europe and America. Thousands of Jews and non-Jews alike heard his rich tenor interpretation of Jewish liturgy as well as his brilliant singing of secular music on the stage.

During the World War Cantor Rosenblatt's patriotic sense was completely manifested; he found that state and city officials were requesting him to render his services for his adopted country. Consequently, he gave forty benefit concerts throughout the country in an attempt to aid the Jewish War Sufferers, Liberty Loan Campaigns, War Saving Stamp drives, soldier camps and Jewish War Relief. One of his outstanding concerts took place on June 12, 1919, when he sang in New York's "Victory Way" during the Victory Loan Campaign and was responsible for the addition of five million dollars to the Loan. In 1921 Cantor Rosenblatt dedicated one of his masterpieces entitled שומר ישראל to the Jewish War Orphan's Fund.

On September 17, 1920, Cantor Rosenblatt found himself commissioned by the R.C.A. Manufacturing Company to make some recordings of his own compositions and his interpretations of other composers' works. He recorded a total of seventy selections of which six selections were recorded by him in conjunction with other artists. Among his recordings, strange as it seems, there is only one secular composition, that being Massenet's "Elegy" and even here he made use of the Hebrew translation. The remaining recordings consist particularly of compositions of Jewish liturgy and Jewish folk-songs, the majority of which were products of his own pen. Because of these records, attention was drawn to the venerable cantor's singing and composing in Jewish homes the world over. In the "twenties," however, the personal fortunes of the great cantor suffered a decline. Always interested in espousing the cause of Orthodox Judaism, Cantor Rosenblatt had offered himself as surety for an indebtedness of almost two hundred thousand dollars toward the publication of נר תמיד, a weekly news organ. Left penniless and heavily in debt besides, it was necessary for him to increase his earnings to pay off a debt which he could have disregarded without dishonor to himself. His first step was to give up his position with Congregation Ohab Zedek for the greater financial returns of

the stage. Although discharged from bankruptcy in 1929, he, nevertheless, decided to continue at his various projects to pay off the entire debt. In 1927 he signed a contract to sing on all holidays at Congregation Anshe Sfard of Brooklyn, N. Y. However, he resigned a year later to return as cantor for the High Holy Days to his former congregation.

Foreseeing the effect of the depression on his future in America, the cantor sailed for Palestine on March 25, 1933 with his wife and son, Henry, a baritone, who appeared with him on the concert stage. There he was engaged by the American-Palestine Fox Film Company in a film in which he was starring entitled "Voice of My People". During his sojourn there the Cantor gave several concerts on behalf of World Jewry. In fact, on the very day of his death he was scheduled to make an appearance in a benefit concert to aid the fund for starving Jews of Eastern Europe.

On June 19, 1933 the great cantor succumbed to a heart attack in Jerusalem after a busy day of completing his film and visiting the Wailing Wall, the Dead Sea, and River Jordan. It was the opinoin of intimate friends that the undue exertion resulting from his financial difficulties brought on the attack of apoplexy. Cantor Rosenblatt was mourned by five thousand people. Chief Rabbi Kook eulogized, and Cantors Quartin and Hirshman, who were sojourning there, chanted the funeral and burial prayers.

As a tribute to Cantor Rosenblatt a series of memorial services were held in this country. The most outstanding, that of June 27, 1933, was held by his colleagues of the Jewish Ministers Cantors Association at Carnegie Hall at which two hundred cantors sang a Hebrew Requiem, composed and conducted by Joseph Rumshinsky, a life-long friend of Cantor Rosenblatt.

Only after his death was an objective appraisal of his voice and musicianship undertaken. During his life he had so captivated his auditors by his personality and stage presence that critiques of his performances seemed to be dictated by his press agents. But, under impersonal analysis, he looms even more important. It is certain that he had one of the greatest ranges ever to come within the compass of singers. He could sing the lowest notes demanded of the baritone and the highest of the soprano. And the placement of each of these notes, as the recordings show, is perfect, no matter what the art form happens to be at the moment.

Herman Devries of the *Chicago American,* in describing his voice, said: "This is not a tenor but a whole company. Can you imagine a tenor trilling on a high C or D—in the falsetto, of course, but a falsetto that ravishes the ear—after having just sung a subterranean B flat? Coloratura flows from his lips with the ease of a virtuoso soprano. Mezzo-voice singing of exquisite quality is one of his greatest charms. And when you wonder if he has power, too, he sends forth high B flats and B naturals that robust tenors would be deliriously delighted to possess."

As one delves into the immortal synagogue compositions of Rosenblatt, one discerns a character of deep religiosity and refinement, a man of high idealism, who had the hand of a master craftsman. Although there are only five hundred of his works in manuscript form many more could have been added from the wealth of the remarkable improvisations which the synagogue evoked from him in its service and which were never recorded since there was a constant demand for new emotional interpretation of the same liturgy. Among his work can be found cantorial recitatives, compositions for cantor and choir, and religious folk-songs. Cantor Rosenblatt

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was a spontaneous composer; his particular mood was responsible for some of his great Jewish musical thoughts. Throughout his entire career, Rosenblatt worked for the dignity of the service, the purity of synagogue music, and the absolute sincerity of his art. Cantor Rosenblatt's life was a continuous striving for the ideal; he continued to perfect his voice, composed new works, sought new artistic ideas, and stuck to his ideals.

In perusing his cantorial compositions, no one can doubt that Cantor Rosenblatt really employed original and traditional נוסח. It was for this very reason that his reputation conquered Western European Jewry which heretofore had employed foreign musical sources in its synagogual music. It was this profound Jewish attempt to restore traditional music in Germany that made Cantor Rosenblatt responsible for bringing order into the synagogue music of Western Europe. In general, he advanced the cause of synagogual music many steps forward and also injected new life into the art which enabled it to make new progress.

Classical musical form is the historical and natural development of an attempt on the part of the human being to express his emotions in a logical and feasible fashion. And, it was this form that was part and parcel of Cantor Rosenblatt's musical make-up. He attributed great importance to the element of form in his compositions and thereby enhanced a keen feeling for balance and symmetry. In his singing and composing, which are one, Rosenblatt introduces, in lieu of superfluous repetition of words and musical thoughts, all sorts of musical variations which are not merely ornamental, but also serve as an interpretation and commentary on the pious thoughts which the chant awakens in the soul of the faithful. Then again, the spirit of each of Cantor Rosenblatt's cantorial numbers bears with it a definite pattern of development; first, a clear, concise, and simple statement of melody; then, its development containing melodic figures, implied in the statement and frequent use of modulations and extensive utilization of sequences; and finally its sweeping cadenza-like passages usually sung in his golden falsetto voice displaying his virtuosity in vocal art. By such sound musical means could Rosenblatt attain effects of rare power in evoking all the illusion of fluid and impalpable forms filling the auditor with a synchronous sentiment of the most poignant sadness and joy.

In general, each work possesses great melodic beauty which demands immediate acclaim from both musician and layman. He displays true genius when he merges the Jewish music of the orient and the occident, his works incorporating the oriental motif-like and non-rhythmic figures together with the European melodic and rhythmic pattern. Each of Rosenblatt's work is the product of an intermingling of the recitative, aria, and folk-tune style which, as a whole, contributes to the achievement of true pieces of art; musically united, pleasant to hear, and imbuing a religious atmosphere. If Rosenblatt did anything for Jewish music, he achieved miracles in so far as the Jewish chant is concerned melodically, rhythmically, and structurally.

And, if Rosenblatt has been until now and will remain always one of the colossuses of Jewish music, we may be certain first of all that it is due not to his musical scientific achievements, but to his delicate feeling of deep Jewish life. Even those who fail to grasp the "meaning" of his music, nevertheless, are charmed and touched by it when they yield to the impressions produced upon their ears and heart.

Rachel's Cup

Why dost thou weep there, maiden fair?
  What griefs have been thy share?
What great sorrow did thee befall?
But, she heedeth me not at all,
And, the tears continue to fall:
  Drip—Drip—Drip.

Too young for such a tear, my dear.
  No consolation near?
What miseries did thee befall?
But, she answereth not at all,
And, the tears continue to fall:
Drip—Drip—Drip.

Great poverty thine? With clothes so fine!
  Impov'rished hands confine
Not so gold a goblet. —Eh?
The stream of tears she doth not stay,
But, 'mid their harmony, starteth say;
  Soft—Still—Slow.

'My son', she doth begin.
(She so young, 'nd I her son!)
'I lived once. That is done.
I died. They cried that one
So handsome Death should win.
Cried that I died! I live!

' "Rachel", G-d said to me,
"Thy children shall suffer,
Struck by every buffet
Of Fate". This, to a mother.
"But, thou canst cut them free
Of all misery. Live

' "Just as thou art, Rachel.
Death's repose is not thine.
Thou canst not hope t' recline
In lover's arms for some time.
T' unhealthful clime, I tell
Thee to return and live.

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' "Take this grail, daughter dear.
Go 'mongst thy children. Regard
Their pains even tho' thy heart
They cut. And, when they start
To weep, catch each tear here."
Oh, heartless, cruel! —G-d f'give!

' "And when thy cup of tears
Be full, fly to Me. Let
Me these Lips of Mine wet
With woes the Jew did beget.
Then forget hapless years.'
Calm Death I left, to live.

'Drip, Drip, Drip.
Can a mother see her child's pain!
Drip, drip, drip.
Soft cheeks are tear-stainéd again.
Mind and body in agony.
Babes from arms are snatchéd.
Bowed 'neath inhuman tyranny.
Was man made t' be wretched?

'Mohammedan, Christian,
Heathen, Barbarian,
Demons in human form,
Oh, spare this race forlorn.
Sob — Moan — Cry,
In humiliation and shame.
Calling for mercy in Heaven's name,
Being beaten all the same.

'How much can a woman bear?
I returned to Him who sent.
I met His Scrutinizing Eye,
Hoping He would relent,
Hoping He would relent,
For he is so kind of heart.
"G-d! tears are such small drops of life,
And, how the lash doth smart!

' "Take the cup up gently,
Spill not a single drop.
Hold it reverently.
Think ere you drink. — Stop.

' "Sweat of a father,
Blood of a mother,
Flesh of a daughter,

Bones of her brother,
All these, this cup doth contain.
G-d, from justice refrain.
Gentle mercy, offer."

'Behold, the Lord raiseth the half-filled chalice.
And, He putteth the cup to quivering Lips.
But, He toucheth not e'en one brimy droplet.
And, reluctantly, He stretcheth it to mine hands.
And, the Almighty sayeth unto me, as follows:
"Take thou thy goblet and go thou back to the earth.
And, seek thou out where thou canst find salty drops".
And, I snatched the cup from the Immortal Hands.
And, I placed it to the Immortal Cheek.
And, I caught the tears that fell thereon.
Drip—Drip—Drip.'

Let me embrace thee, mother dear;
My lips wipe 'way each tear,
And substitute hope for each fear.
I reach out. She doth disappear.
'Twas but a vision I saw here.
Flimsy Apparition.

Still, methinks I see that phantom yet.
Cheeks grief-strained and wet,
She pusheth forward feet so small,
And stoppeth for nothing at all
Save those sorrow-easers that fall;
Drip—Drip—Drip.

morris a. landes

Reason in History

PHILIP KAPLAN

The growth of philosophy and natural science, from its origins in early Greek thought to the present day, has been to a large degree an attempt to solve the basic problem involving human reason and its relationship to the entire universe. Has reason the great potentiality in itself to enable it to comprehend the world or must it depend on something external to itself to achieve this aim? Does the mind as a thinking thing have the power to cope with the problems of metaphysics and its related subjects or must it relegate these phases of philosophy to some entity outside of itself for fear of becoming involved in a plexus of anomalies and contradictions?

These questions were thought about and solutions to them were proposed by thinkers ever since the days of Thales. In their attempt to substitute for the supernaturalism and mysticism of the Oriental civilization an interpretation of the universe based on simple natural principles, these men undoubtedly were characterized by a rationalistic approach to nature and the universe. Indeed, it was the belief in the power of human reason to comprehend its surroundings that brought about the elimination of the irrational elements from primitive religious views and gave rise to the notion of philosophy as we know it today.

This rationalism reached its culmination in the works of Plato and Aristotle, in whom it gave rise to different, although not contradictory, conclusions. For Plato, it meant that there was a distinction between sense objects as temporal and phenomenal appearances which were in contrast to the true Being attainable through the knowledge of absolute ideas. For Aristotle, it gave rise to the fundamental position that the intelligibility of the world was a fact and that human reason was capable of understanding that world. For both Plato and Aristotle, however, as well as for most Greek thinkers, reason had definite powers and rationalism as an approach was an accepted doctrine.

With the rise of "modern physics" and what is termed "modern" philosophy, the all-important problem of Rationalism vs. Anti-Intellectualism has burst forth with the same vitality and significance which it had attained almost two thousand years before. Every thinker of importance from Bacon to the present time has taken sides in this fundamental question. For three centuries, the intellectualist position, adhered to but slightly by Bacon, developed by Descartes and given its most profound expression by Spinoza with his famous axiom "Man thinks," was in constant conflict with the anti-intellectualism of Locke, Berkeley, Hume, and more recently of Bergson and the American Pragmatists. It is in the Pragmatism of William James and in the Romanticism of Bergson that the anti-rationalist position reaches its culmination.

No philosopher since Spinoza undertook more conscientiously and upheld more ardently the power of human reason than did Hegel. Only with the realization that Hegel's system was the culmination in the nineteenth century of the entire rational-

ist attitude can one attempt to approach a study of his work. In fact, by giving a new expression to the rational point of view, in using reason as the basis of his dialectical method, and in applying it to universal history, Hegel went much further than did Spinoza.

To present a brief analysis of the main concepts constituting Hegel's "Philosophy of History" is a vexatious task, primarily because many of these concepts are related, directly or indirectly, to several of Hegel's other works, particularly to the "Phenomenology of the Mind" and to the "Science of Logic." A proper approach to an understanding of the work must consist in an attempt to comprehend what is meant in general by the expression "philosophy of history." Hegel defines "philosophy of history" as "the thoughtful consideration of it," meaning by that phrase the belief that history is itself a philosophical system and must be interpreted in that fashion. John Dewey, in expressing this idea, maintains that the basis of the philosophy of history of Hegel, and of Herder and of Fichte as well, is the belief that "history is itself incarnate reason; that history is infinitely more rational than the formal abstracting and generalizing reason of individuals; that individual mind becomes rational only through the absorption and assimilation of the universal reason embodied in historic institutions and historic development".[1] This expression of the relationship of history to the individual mind and universal reason is the basis of Hegel's doctrine of Freedom which will be taken up fully below.

The philosophy of history, then, is an attempt to explain human experience and actions by going back to the sources of historic causality. That such an effort must necessarily involve the idea of a "universal history" is quite obvious. How else can one explain the fundamental causes and sources of human history? As a result, the final goal of a history of human beings which is universal is in the words of Henri Berr "to make known humanity in its totality of representation." To Hegel, that totality of representation is the belief that "**Reason is the Sovereign of the World and that the history of the world presents a rational process.**" This process involves the necessary course of the World-Spirit (Welt-Gheist) which, as we shall observe, is the essence of Hegel's philosophy of history.

The important quetion arises as to whether Hegel's fundamental conclusion that the history of the universe manifests a rational process was arrived at empirically or through *a priori* reasoning. This problem should be recognized as basic not in regard to Hegel alone but with respect to the entire concept of a "philosophy of history." Does a philosophy of history involve an investigation of the stream of events which constitutes human experience and a derivation from these events of general interpretations and principles—a purely inductive method of analysis; or does such a philosophy approach historical data with pre-conceived laws and suppositions arrived at independent of the facts to be encountered? A definite answer to these questions—if one is possible—would make more lucid much of Hegel's system and would at the same time clarify such terms as "philosophy of history" or "philosophy of art."

In the case of Hegel, the question which we pose would appear at an initial perusal, as superfluous as it is obvious. If, as has been emphasized, Hegel is a rationalist of the highest degree, that is, if he maintains the power of the mind to

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[1] "*German Philosophy and Politics*"—John Dewey

function as a thinking entity without external agents to aid it, then it should follow, by a logical inference, that he is not an empirical thinker and that his conclusions concerning history are based not on empirical evidence but on ideas formulated in the human mind. How, then, do we explain such a statement as Hegel himself makes in describing his method? "We must proceed historically, empirically; we must take care not to introduce *a priori* inventions of our own into the records of the past."

In order to render compatible such a statement as this with Hegel's general position as a rationalist, the meaning of the concept of empiricism as employed by Hegel should be clearly comprehended. The empiricism of the philosophy of history must be fundamentally distinguished from the same term as we find it in the systems of Locke and Hume. In developing the principle that all knowledge and all mental life are based on the reception of sensations from without, Locke established the doctrine of the Tabula Rasa.

"Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas; how comes it to be furnished? Whence comes it by that vast store which the busy and boundless fancy of man has painted on it with an almost endless variety? Whence has it all the material of reason and knowledge? To this I answer in one word, From experience; in that, all our knowledge is founded, and from that, it ultimately derives itself. Our observation, employed either about external sensible objects, or about the internal operations of ourselves, is that which supplies our understandings with all the materials of thinking. These two are the fountains of knowledge, from whence all the ideas we have, or naturally can have, do spring."[2]

Locke, in his proclamation that sensation and reflection are the origins from which all of our ideas take their begining, did away with the intellectualist position of Aristotle and Spinoza. No longer is the universe a subject-object relationship in the sense that Aristotle conceived it. For Locke, there is no vital connection between the realm of ideas and the world of external things. The *res cogitans* and the *res extensa* are dissociated completely and ideas become mere lifeless impressions impinging on a blank slate. With Locke as an appropriate point of departure, it was not difficult for Hume to carry this empiricism to its extreme conclusion and in so doing to develop a sceptical philosophy which maintained that "no knowledge for which some antecedent sense impression was not discoverable could claim any validity." The implications of such a doctrine are palpable: theology, ethics, and science (including metaphysics) become impossible. No wonder that Kant was so upset at a philosophy of scepticism such as Hume expounded and as a result developed his distinction betwen the realms of Pure and Practical Reason.

So brief a discussion as the preceding falls short of doing justice to Locke's theory of human understanding; yet it suffices for us to appreciate the fact that Hegel rejected without hesitancy such an explanation of human experience. To explain all knowledge as a result of a series of impressions leaving their mark on a white sheet is to Hegel the greatest of misconceptions. For him, as for Spinoza before him, knowledge is not merely a psychological relationship involving the striking of a sensation on a blank slate. It is rather an intellectual affair arising out of the conviction that the intelligibility of the exterior world is a fact and that the human mind possesses the ability to comprehend this world. For Hegel, unlike

[2]Locke: *Essay Concerning Human Understanding.* Book II, Chapter I.

Locke and the other empiricists, the human mind does possess innate ideas which enable it to master the understanding of the natural phenomena with which it comes in contact. If Hegel does speak of an empirical approach to history, it is not the same dogmatic empiricism which characterizes the philosophy of John Locke.

In an attempt at a solution of the problem as to whether Hegel's fundamental principles involving a philosophy of history were arrived at empirically or through *a priori* reasoning, the conclusions of the previous paragraphs may be employed to great advantage. Both those who acquiesce in his general approach to the subject as well as those who condemn his basic ideas concerning history must agree that Hegel was above all consistent in adapting his rationalism to a treatment of universal history. As a result, we would expect Hegel to approach the task of propounding an underlying interpretation of man's past experience with the same faith in the capacity of the human mind to establish pre-conceived ideas independent of empirical evidence as he manifested in his development of the general principles of human knowledge. That is exactly what we find: as he surveys the vast history of humanity, Hegel develops certain pre-conceived assumptions which arise in his mind irrespective of the events which confront him. The concept of a philosophy of history in itself, the belief that history is a rational orderly process, is a momentous presumption.

That is precisely the meaning of Hegel's statement that "we should at least have the firm, unconquerable **Faith** that Reason does exist in Universal History." This remark might well characterize the other fundamental assumptions which arise in any attempt to create a philosophy of history.

True, the underlying presumptions which Hegel makes are arrived at through deductive reasoning; at the same time, Hegel did not fail to realize that there were before him a set of events and facts which were the sources of his investigation. That he was conscious of the problem which he faced is obvious from his argument that in discussing an interpretation of history "we must proceed historically, empirically." While he developed certain basic doctrines, Hegel, nevertheless, used the data available to arrive at his conclusions and was able to apply these conclusions to each period of past events with satisfactory results.

Concerning the question which we have been discussing, we seem to have arrived at a solution. Hegel's belief that history is a rational process was the result of a combination of *a priori* reasoning and empirical investigation. Similarly, any attempt at a philosophy of history, or a philosophy of art, is necessarily a result of a combination of inductive and deductive reasoning. Every thinker attempting such a task cannot be characterized either as a rationalist or as an empiricist alone; a synthesis of the two methods of approach are almost always present. The question involves merely the relative emphasis put on either of the two modes of thoughts: in the case of Hegel, as has been pointed out, the emphasis appears to be on a rationalist approach.

Not only does Hegel consider the history of the universe as a process determined potentially and actively by reason, but he also maintains that this process functions as a real and binding necessity. History is not a series of unrelated and contradictory facts but a scheme of events initiated and carried out by a system of necessary laws. Spinoza developed the concept of necessary cause and effect in the universe as a whole. Hegel applied the concept to the history of humanity and human relations. One question Hegel had to answer in order to explain his

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concept of a necessary, rational process: What are the means by which this process is initiated and carried forward? He found this means in his method of the dialectic and this became his underlying approach to the problem.

The device of the dialectic is by no means peculiar to the "Philosophy of History" but is an essential characteristic of the general system of Hegel's thought. Both in the "Logic" and in the "Phenomenology of the Mind," that idea is of supreme importance. Essentially, the dialectical method—originally a purely logical method—is based on the principle that everything in the universe possesses a "rhythmic pattern according to which nothing ever vanishes entirely but always passes into its antithesis." Whether it be an idea of the mind, a philosophical concept, an economic system, or a complete civilization of a nation, its career as it unfolds itself to maturity demonstrates the fact that in itself it breeds the seed which will ultimately annihilate it. In other words, nothing in the universe is eternal because everything must be involved in this dynamic evolutionary process which is the essence not only of logic but of religion and history as well. It is interesting to note the resemblance of such a concept to the theories of evolution which a short time after Hegel were to revolutionize science. Biological evolution rests primarily on a process of change and development from a lower to a higher level; this process characterizes the dialectic as well.

By presenting an example from the Logic, we may perhaps better comprehend Hegel's dialectical approach and his famous thesis, antithesis, and synthesis. In his discussion of "the antinomy of the Finitude or Infinitude of the world in regard to Time,"[3] Hegel develops the dialectic as follows:

Thesis: The world has a beginning in Time. Hegel offers a proof of this proposition and at the same time maintains that the Thesis has advanced to an

Antithesis: The world has no beginning in time and is infinite in respect to time. A proof for this statement follows and then we are confronted with a remark which overwhelms us: "Whenever such a category is predicted of a subject and is developed through the analysis of those antithetic moments, the two are predicable of the subject, and there arise antithetical propositions, both of which have equal truth." How can a proposition and its contradictory both be true, as Hegel seems to imply? The solution to this problem lies in the belief that both propositions combine to form a third one. "Neither is the mentioned limit something true for itself, nor is the Infinite spoken of, a true something for itself; for the limit is of such a kind that it must be transcended, and the Infinite spoken of is merely that to which the limit continually arises. The true infinitude is the *Reflection—Into—Itself*, and Reason contemplates not the temporal world, but the world in its essence and idea." This is the **Synthesis** of the two conflicting propositions because it not only resolves the contradiction but it arrives at a new proposition which is on a higher level than the original two ideas. The process whereby two conflicting ideas combine to form a third one is by no means clear to anyone attempting to understand Hegel thoroughly.

This analogy from the "Logic" has been quoted to emphasize how closely the dialectical method as applied to history is connected with logical and philosophical reasoning. We are amazed at Hegel's attempt to apply the method of dialectics, whereby each concept unequivocally implies its own opposite as a necessary and inseparable part, to the history of human events. How can an approach, which

[3]Hegel's Logic—Appendix to Part Second—Essence.

is in essence a logical and philosophical instrument of thought, be applied to a dynamic development of human institutions?. To the readers of Hegel, this may raise difficulties. To Hegel himself, the solution is obvious, because his whole system is based on the assumption that history itself is a complete logical system which follows definite rational laws and therefore may be interpreted through instruments of logic. Hegel's systematic application of the dialectical method to universal history remains one of his basic contributions to the history of philosophy.

For Hegel, there is something inherent in universal history which accounts for the fact that all institutions and systems imply their contradiction and advance to a higher level. That something is the belief that every single phase and period of history by itself is merely a part of a whole, a particular situation in a more intricate pattern. The civilization of Ancient Greece necessarily had to disappear because it was merely a particular phase of the entire process of universal history and as such, was in conflict with another phase. Because everything in the world is a particular in a universal whole, nothing can be permanent. The dialectical logic, as is best expressed in the "Phenomenology", is a means which Hegel employs to describe the constant strife and incessant controversies which characterize our lives. In the words of Professor J. Loewenberg: "Life, as Hegel conceives it, is an incessant strife of partisan views. They are partisan because they are particular. Indeed, partisanship and particularity are synomymous. Whatever is particular—a particular art, a particular religion, a particular philosophy—is self-absorbed and self-centered and hence never free from bias. . . . The unavoidable tendency of everything particular to emphasize its own particularity Hegel discerns to be the source of all the fatal collisions that render human life so everlastingly unstable." Change thus becomes the essence of Hegel's system, and it is the dialectic, with its emphasis on change, that Marx adopted as the basis of his interpretation of history.

We may now pose two vital questions: 1) Is there anything in the universe which is exempt from the law of dialectic and which guides the historical process? 2) If, as Hegel says, everything leads to its opposite, what accounts for the perfect rational process which characterizes universal history?

The answer to both problems is identical and brings us to what is probably the most esoteric doctrine in Hegel's philosophy. Spirit or Gheist, says Hegel, is the force which determines and directs the function of the dialectic. **"Spirit, the rational and necessitated will of that conductor, is and has been the director of the events of the World's History."**

Although the concept of Spirit has a place in many of Hegel's other works, in the "Philosophy of History," we encounter it only as it relates to its function as the rational and necessitated will of the events of the world's history.

In discussing the idea of Spirit and in endeavoring to elucidate its characteristics and functions, Hegel divides the subject into three principal divisions:

1) The abstract characteristics of the nature of Spirit.
2) The means Spirit uses in order to realize its Idea.
3) The shape which the perfect embodiment of Spirit assumes—the State.

To define the doctrine of Spirit is a task which even Hegel himself does not undertake. As a result, Hegel's exact intention in employing that term remains for us a fascinating secret. In this respect, Spirit is similar to several concepts which we encounter as fundamental doctrines of various philosophies. The idea of the Good in Plato's metaphysical and epistomological theories and the One in Plotinus' scheme of emenation are examples of such unanalytical and mystical doctrines which

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defy logical analysis and explanation. We may succeed in enumerating the characteristics of the One or of the Good or their specific functions in the systems of philosophy of which they are part, but we undoubtedly will fail in our endeavor to define in exact terms what such concepts signify. That this is true of Spirit and that Hegel took full cognizance of the fact is evident from his approach to the subject: an enumeration of the abstract characteristics of the nature of Spirit rather than a precise definition opens his analysis of this all-important doctrine.

What Hegel actually meant by the Spirit, we can therefore not know. Probably it signifies a conception similar to Reason, Mind, or God. Call it what we may, it refers to some supreme power which causes and directs the rational process and the dialectical development of universal history. "As the germ bears in itself the whole nature of the tree, and the taste and form of its fruits, so do the first traces of Spirit virtually contain the whole of History." "Universal History is the exhibition of Spirit in the process of working out the knowledge of that which it is potentially." These quotations elucidate the functions of Spirit, even if they fail to define it.

In the discussion of the abstract characteristics of Spirit, Hegel selects as his starting-point the doctrine of Freedom, undubiously one of the fundamental concepts in his entire philosophical system. We must remark at the start that the idea of Freedom which we encounter in the "Philosophy of History" is a philosophical and metaphysical, rather than a political term, although, as we will observe, it has important ramifications in the sphere of political philosophy.

"**Freedom,**" **declares Hegel, "is the sole truth of Spirit. The essence of Spirit is Freedom."** Not only is this quality of Spirit the characteristic which distinguishes it from Matter but all other qualities of Spirit exist only through Freedom and all are but means for attaining Freedom. What Hegel means by this distinction has been hinted at before and is the crux of the solution to the two questions which we have previously posed. Not only does Spirit account for the perfect rational process which constitutes world history but it is also the only being which is exempt from the eternal movement of the dialectic which is the essence of all phases of civilization. The reason for this we are now acquainted with: Spirit, as distinguished from Matter is the only thing that truly possesses Freedom and is, as a result, the only thing whose existence depends upon itself. This definition of Spirit in the metaphysical sense is in many respects similar to the meaning of the term as we find it in the "Ethics" of Spinoza. In fact, there exists a striking similarity between the relationship of the modes and God in Spinoza and the dependence of Matter on Spirit as we encounter it in Hegel. In the latter's own statement: "Matter possesses gravity in virtue of its tendency towards a central point. It is essentially composite; consisting of parts that exclude each other. It seeks its unity, and therefore exhibits itself as self-destructive, as verging towards its opposite. . . . . It strives after the realization of its Idea; for in Unity it exists ideally. Spirit, on the contrary, may be defined as that which has its centre in itself. It has not a unity outside itself, but has already found it, it exists in and with itself."

If it is true, as we have pointed out ,that Hegel's definition of Freedom is similar to Spinoza's, we must keep in mind that the former continues one step further in his explanation of the concept of Freedom. It is in fact by means of this step that we may approach Hegel's idea of Freedom on the level of political philosophy. To say that Spirit is self-contained existence, that is, dependent on

nothing for its existence, is to maintain that it is conscious of itself; that, having an appreciation of its nature and the energy to realize that nature, it possesses the power "to make itself actually what it is potentially." Universal History becomes for Hegel "the exhibition of Spirit in the process of working out the knowledge of that which it is potentially and the destiny of the spiritual World, the final cause of the World at large, we allege to be the consciousness of its own Freedom on the part of Spirit, and *ipso facto,* the reality of that Freedom."

It is directly from this abstract, metaphysical definition, which even to Hegel is far from totally comprehensible, that we may arrive at the idea of Freedom as a doctrine in his political philosophy. The process of dialectic, possessing Spirit as its determining force, and constituting what we call world history, culminates for Hegel in the shape which the perfect embodiment of Spirit assumes—the State. All history, as a result, is an onward journey toward this ideal existence when all partisanship and strife having disappeared, the dialectical process will achieve its final purpose. Since the essence of Spirit is, as we have pointed out, Freedom, we may state accurately **that history for Hegel is the progressive movement which involves the strivings of human beings to achieve true Freedom and by so doing to arrive at the final stage of the historical process, which is Spirit in the realm of metaphysics and the State, which is the form it assumes in the realm of reality.**

It is impossible to comprehend the political ramifications of Hegel's concept of Freedom without the realization that Hegel's political philosophy is but a phase of the general theories advanced by many of the German thinkers of the nineteenth century as a powerful reaction against the unbridled wave of social and political individualism which was suddenly initiated by the explosive power of the French Revolution and carried forward during the decades which followed that cataclysm. In their determined effort to discover some entity in the intricate structure of human society which would check the onward rush of the individualism which was invading Central Europe, they chose the State as a suitable substitute for the individual in the role of the central character on the stage of political and social activities in society. Interpreting Hegel's political doctrines as one phase of this movement, we become aware of the true meaning of Freedom as one of the most important of these doctrines.

An adequate understanding of Freedom, as we find it in the "Philosophy of History," revolves about the interpretation of the statement which Hegel reiterates that *"Man as such is free."* What does Hegel mean by the phrase *"Man as such"?*

In the light of what we have been saying concerning Hegel's apathy toward individualism, we may arrive at a reasonable explanation of this incomprehensible statement. Hegel is here proposing a sharp distinction between two types of Freedom which are inherent in man's nature: one, is the freedom to act as one wills, to follow ones passions and desires, to utilize the power and knowledge which one possesses in order to find ones station in the existing order of things; the other, the true Freedom, is the will of a human being when it corresponds to the will of the whole community or of the State. For Hegel, the first type of freedom is the freedom of a low and limited order because "it finds its exercise in the sphere of particular and limited desires." For this reason, Hegel claims that the freedom which the despot of the Oriental World wielded was not Freedom. "The freedom of that one [despot] is only caprice, ferocity—brutal recklessness or passion, or a

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mildness and tameness of the desires, which is itself only an accident of Nature—mere caprice like the former." On the other hand, *"Man as such"*, that is, man on his true level where Will is tempered with Reason, where the subjective and the rational Will form a union, possesses true Freedom. Such Freedom is not necessarily contradictory to the lower type of Liberty which characterizes the lower level of man's desires but it is an end to which man must strive and which he can achieve only when his desires and those of the community of which he is a part coincide.

Several quotations will clarify this position adequately: "It is the moral Whole, the State, which is that form of reality in which the individual has and enjoys his freedom; but on the condition of his recognition, believing in, and willing that which is common to the whole. "Law, Morality, and Government, and they alone are the positive reality and completion of Freedom."

"The State is the Divine Idea as it exists on Earth."

For Hegel, the power man possesses to develop his potentialities and to attain his position in the existing order of things can occur only through his functioning as an integral part of the existing State. The will of the individual and the Will of the State are not in conflict; it is only that the former has not achieved that high level where his will coincides with the Will of the State. Individualism is at a low premium in such a philosophy as it is in any so-called idealistic philosophy which assigns to the State an ontological existence over and above the group of individuals which constitute it.

The true meaning of Hegel's interpretation of history in general and of the dialectic and Spirit in particular escape even those who have conscientiously made a study of Hegel's works. One fact, however, seems obvious to any student of Hegel's philosophical doctrines and that is the religious character of his philosophy. The entire discussion of Freedom in the "Philosophy of History" culminating in the bold nationalistic claim that **"the German nations, under the influence of Christianity, were the first to attain the consciousness that man, as man, is free: that it is the Freedom of Spirit which constitutes its essence" leads one to the indubitable conclusion that Hegel is expressing in philosophical terms the dogma of a good Christian, particularly of a German Protestant.** In fact, Hegel seemed to be motivated to a large degree by the political environment in which he lived. Undoubtedly a strong German nationalist, Hegel created the theory of the dialectical process in history culminating in the State not merely as a theoretical assumption but as the expression of a burning desire to witness the day when the group of individualistic German states would unite to re-create the strong Prussian state of the early monarchs. Here again was the case of a Machiavelli crying for the unification of his nation. Italy, however, was to wait many centuries for Cavour and Mazzini to realize Machiavelli's dream; Germany was to achieve Hegel's desire in less than forty years.

Yeshiva College Alma Mater

On the heights of New York's island
Stands Yeshiva strong,
She's but one in the entire land,
To her we sing this song.

Shout her praises far and nigh,
For to her our hearts are true.
Raise the banner up on high,
Hail for the white and blue.

Oh Yeshiva, mother dear!
Molder of thy youth!
Thou hast spread thy rays of cheer
To sons who love the truth.

Tho' we wander far and wide,
True to thee our hearts will be,
And we'll rally to thy side,
Hail dear old Y.C.

On the field of life's endeavor
When we take our stand,
Friends we've made will live forever
In our hearts so grand.

Tho' we wander far and wide,
True to thee our hearts will be,
And we'll rally to thy side,
Hail dear old Y.C.

joseph rothstein

Changes On the American Political Scene

WOLF LIFSCHITZ

The problem concerning the nature and composition of political organizations is of extreme importance for a democratic government since the parties are the initiators of policies that are later applied and instituted by that government. Our elected officials are actually the leaders of these political parties. It, thus, becomes very urgent for the best interests of representative government, that the citizens exercise thorough control of the party machinery. The government serves as the agent for the party in power in furthering and enacting its platform. Evidence of the prevalance of this condition is easily derived from an examination of the present systems of Russia, Italy, and Germany, where the government executives and party office-holders are the same individuals. Hence, the political parties are as vital, for the proper execution of governmental duties in accordance with the desires of the inhabitants, as is the type of government itself. Political parties may, truly, be regarded as the "life-lines" and "nerve-centers" of a democracy and as the sole means at the disposal of the populace in directing political activity. When the parties reach a stage of obsolescence and fail to administer to the needs of their membership, the very principles of free government are endangered. The correct and equitable operation of parties depends upon the sensing of public opinion and the incorporation of these views into their programs.

The question of the future of the American party system requires the serious consideration of the electorate. The necessity for a rejuvenation and re-orientation of our political parties, that have become superannuated, is obvious. The Democratic Party has been in existence for over 140 years and the Republican organization, since 1856. With the advent of our modern highly industrialized society in twentieth century streamline America, we undoubtedly shall have to reset our party affiliations to meet adequately the new problems. The formation of the parties had taken place at a period, when they were not expected to cope with such problems as presently confronted them. Consequently the community interests was not organized on a basis that would result in a desirable set-up for today. In fact, attempts to revamp the political structure, with intentions to accomplish exactly this, have repeatedly appeared on the American scene. This movement to discard the old party line-up has gained momentum in the immediate post-war era and in the depression years, as a result of a possible national farmer-labor alliance.

This insurgent movement against the existing parties will not take the form of a third party, but will rather replace and dislodge one of the old parties, in all probability, the Democratic Party. In reality, the idea of a third party in American politics is a gross misconception, for the essential character of our system does not permit such a phenomenon. Under these circumstances, the entire campaign for a third party is a mistake, for it is not an additional party that we are seeking, but a re-alignment and re-organization of the old parties along more liberal lines. If any adjustment whatsoever is to take place in the future, the tendency will have to be in compliance with these principles and in full cognizance of the impossibility

of the debut of an added attraction on the political stage. The rehabilitation of our party system is to consist essentially in the liberalization of the present setup, to be attained by a transformation in the program and outlook of one of the major parties. In this upheaval, the Democratic Party, which at present forms the opposition to the conservative Republican Party, is destined to play a consequential and conspicuous role. A re-dedication of the aims and principles of the Democratic Party, or its disintegration and emergence into a substitute organization, will hasten the materialization of the dream for a more fitting and proper party construction.

Thus, in a sense, the whole future development will amount to an intensification and broadening of the progressive activity and expression in the land. The essence and achievement of this political revolution lies in the rallying of all progressive elements into a single and united group. The consolidation of all the forces constituting the liberal sections of our society will strengthen the reform ranks by eliminating the division in their councils and dispersion of their power among all parties. The task of reconstruction is to assort, combine, and unite the allies and proponents of the liberal doctrines, thereby instilling and providing for a more meaningful basis to the party structure.

Our party system has always been unique in that there never was a real or major distinction of policy to differentiate and motivate the respective party platforms. The non-existence of a clear delineation of conservatism versus liberalism in our party formation has been a matter of bewilderment to many observers; therefore, the trend of party revitalization will be restricted to the task of establishing a genuine and worthwhile division in political thought. The future evolution of our parties depends upon re-alignment; the Republican Party will pose as the conservative spokesman, and the reconstructed Democratic Party, or the combination and collaboration of the adherents of progressive views in a successor organization, will represent the liberal approach.

With insight into the nature of the evolution which the party system will undergo in the future, we must proceed to examine the proper strategy to be utilized in hastening its actualization and to assure its real success. At the outset, however, we are discouraged, since the groups to be involved in composing the liberal bloc are fundamentally the same as those which have participated in the past reform and third party endeavors. How can we be optimistic about the efforts of this alignment and union of interests when in all its previous attempts and undertakings its experiences were utter failures, doomed to instant disaster? These disheartening consequences can, however, be rationalized and attributed to secondary aspects such as defects in organization and arrangement. It hardly can be ascribed to an inherent and fundamental difficulty caused by an impracticability or a natural unworkability of the cause. The criticism of some political observers as to the incredibility of an alliance between farmer, laborer, and other exploited and discontented elements in our present society, is unfounded and illogical. It borders on the realm of wishful thinking. It is pertinent for us to benefit empirically from these occurrences, and to avoid the errors and pitfalls that have heretofore confronted and misled all former ventures on the political field.

An analysis of the past third party movements readily establishes the loose organization and temporary nature characteristic of these undertakings. Without any actual or worthwhile preparation, the third parties are accustomed to announce their startling entrance into presidential elections on election eve; on the morrow after the

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election day they fall into oblivion. It is not even necessary to make a formal statement of their disruption. This has so often happened that it is now assertively and dogmatically considered that election day *ipso facto* brings about the death-blow. Indiscriminately have third party try-outs met this fate. None of them, can we actually say, has ever lasted more than the usual four months, the customary period for campaigning. The weakness of these movements, as is now very evident, was that they continuously started out in a haphazard manner, lacking a stable base. The inception of the progressive movement of 1912 is well known to the reader as a last minute revolt from the regular Republican convention then controlled by President Taft. How could a victory be expected even with the able, vigorous, and powerful leadership of ex-President Theodore Roosevelt, in so short a period? Candidate Christensen, La Folette, and Lemke have suffered from identical unfortunate circumstances of too-hurried introduction of their schemes on the national scene. Nothing is ever heard or attempted along such lines during the interim of presidential elections. But every four years or so rumors and farcical trials are instituted. The rushed formation and the immediate composition of the party on a national scale have usually generated its subsequent collapse.

It is therefore absolutely essential and prerequisite that henceforth the liberalizing tendency concentrate its activities on local lines before emerging as a national organization. It must seek to fortify its position with sectional strongholds before it can claim maturity and prominence on its own account. A background established by numerous triumphs on the smaller scale will serve as a foundation to rely on, when the opportune moment arrives for its expansion. The mere propagation of an idea is worthless unless it can arrange the attracted channels of support into fighting organizations to sponsor and further its purpose at every turn. Unquestionably a movement should not at its inception embroil itself in a presidential election campaign before it has adequately strengthened itself by participation in general elections for minor political offices in the state and national spheres. It is self-evident by a review of history that this was the major cause of the past collapses.

The validity of this contention is still further upheld after an investigation and anaysis of the famed Populist era of the 1890's. Although this particular liberal revival has not escaped an ill-fated dissolution, as a result of its quick absorption by the regular Democratic Party and its over-emphasis of the silver issue, it nevertheless can serve as an ideal example in supplying principles of conduct for the future enterprises and also substantiate our aforesaid conclusions. Why was it the Populists who experienced the comparatively prolonged period of existence covering two presidential elections, whereas the Progressives of 1912 and 1924 and Farmer Laborites were so disgruntled with the election returns that they became incapable of trying again at the next opportunity? The secret of this unique and singular development pertaining to the Populist movement lies in a single and general item: the matter of administration and organization of the movement prior to its inclusion in presidential campaigns. The Peoples Party of the 1890's was indeed fortunate to be the sole movement constituted on an actual local sectional basis and on definite foundation prior to its introduction in national elections; and we must bear in mind that it was only this organization, and none of the others, that has achieved some degree of success in influencing national legislation through the partial acceptance and enactment of their platform concerning income tax, equal suffrage for women, popular election of senators, etc. The Green-

back Party and Granger movement working incessantly on the local scale had both served as the precursors to a strong national organization. The activities during the embryonic stages of the People's Party were exclusively devoted to the task of intrenching it into a firm, secure, and predominant position in minor governmental offices in anticipation of greater tasks for the future. Before the Populists entered the presidential elections of 1892 they had already gained prominence in numerous state governments in the West and South as typified in Kansas and South Carolina. This interval, indeed, has been of invaluable service in that it has acted as a period of transformation in diverting activity from the prevalent strictly non-political channels into a well-knit and aggressive organization of a distinct political nature. In this manner, the developmental era had a double significance in that it accounted for the efficient and smooth cooperation between the component parts.

In essence, the initiation of the People's Party is a mere recognition by the neglected and misrepresented portion of our inhabitants of the unexploited strength and power dormant in its midst. The People's Party, because of its unusual and decidedly early appearance in the by-election year of 1890, was able to make the required and appropriate preparations for the awaited showdown in 1892. Its candidates had by that date acquired a substantial influence in the halls of congress and it had also exercised full authoritative control in several of the state political machines. Similarly, in 1894, the Populists actively participated in the by-elections for secondary offices and were successful in maintaining their predominant status. This continued and persistent victory contributed a characteristically sectional tinge to the Populist campaign; the Populist candidates in a presidential election were thus assured at the outset of concrete and tangible support coming from this quarter. The Populist movement thus, unlike all other third party movements, was at the time of its inclusion into a presidential campaign, a well organized and strongly established institution. Herein lies the secret of the partial success of this movement in contrast to its forebears and descendants.

In the future, we must be guided by this classic experience; the sole occasion that has made a considerable inroad into the American political front cannot be permitted to pass unperceived and unimitated. Various activities should be undertaken simultaneously in all parts of the country in sponsoring an outspoken liberal approach to problems of government and society. The main task is to arouse the public to readiness and receptiveness of a progressive course. This can best be achieved by planning in terms of temporary, limited and composite spheres of activity. The purpose is the creation of a general and widespread liberal tendency of an actual tangible and permanent nature as a basis for a great and successful national party. Such propagandistic and educational aims are most fruitful only when operating on a delineated and coherent scale in attempting to mobilize the masses. This is precisely what was accomplished by the Populist movement in the local organizations and state campaigns; it must be adopted in the future as the aboriginal source of strength to any movement. The initial steps of procedure must, therefore, be confined to the spreading of simple reform associations devoted to the formation of typical sentiments.

In compliance with this viewpoint, the mere creation of progressive groups regardless of their attitudes is a feat in itself. Thus we must seek the extension and diffusion of such organizations as the Non-Partisan League, the American Labor Party, the Farmer-Labor Organization of Minnesota, Progressives of Wisconsin,

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Socialists of Milwaukee, and liberally inclined sets in both the Republican and Democratic parties. It is undertakings in pursuit of this formula which will provide the basis for a firm and genuine federal party. In fact, the Non-Partisan League embodies this principle of capitalizing on all possible avenues of liberal outlook by making no distinction whether it is the Republican Party of North Dakota or the Democratic Party of Montana that it is incorporating under its emblem. The obvious purpose is, therefore, the dissemination and propagation of a progressive attitude in order to inculcate it in the American population. This procedure, though tedious and slow, is a desirable and worthwhile prerequisite in that it builds a foundation for the structure of a steady and firm national party possessing a certain degree of stability.

L'On?

There were steps on the Sands of Time,
  Swerving to and fro,
As if the wander'd lost his way
  And knew not where to go.

There were steps on the Sands of Time,
  Short steps, cautiously taken,
As if the wayfarer feared to tread
  Upon a shore, forsaken.

Unkempt hair, drawn face, long and lean,
  Whither do you go?
Ah, stare not on me with that troubled eye.
  Answer me; I would know.

The wayfarer smiled,
A bitter smile, bereft of mirth.

"Where I go,
I know not.
Why I go,
I care not.
There is a magnet, pulls and pulls
And leaves no time for rest.
It is a longing; it is a curse,
That burns within my breast.
What I want,
I see not.

"Foot follows foot, and I walk and I walk.
I damn each step I take.
I pray, I pray to God that I may but
This wretched sphere forsake.
Yet, I don't want to die and leave a not yet
Solved problem in my wake.
And, all the while, greedy Neptune sucks at me.
Where? There, where the waves break ——

"Somewhere in that dark—In that dark!
If but the moon would shine,
Perhaps I would not trip so much,
Nor fall so oft in the slime,
Nor wander ever aimlessly
O'er sludgy Sands of Time."

The wayfarer smiled,
A smile dead from the instant of birth.

Unkempt hair, drawn face, long and lean,
Where did you disappear?
You were standing near, a moment 'go.
Whence did you pass from here?

I looked to the skies above me.
Dark clouds of dreary night.
I gazed in front of me.
Blindness I could almost feel.
Beside me. In back of me.
Beneath me. Black. Black. Black.

Nothing, nothing but pelting
Rain, that washed, but could not wash
'Way, steps that had lost their way.

Poor fool, why do I stare?
'T was I talking to myself.
But, on *oo'l'on?* Where? Where? Where?

morris a. landes

ACTIVITIES

1939

YESHIVA COLLEGE
YESHIVA COLLEGE CLASS NITE
YESHIVA COLLEGE CLASS NITE

NYC

A Decade of Yeshiva Life

HYMAN WACHTFOGEL

The story of extra-curricular activities at Yeshiva is an account of ten years of Yeshiva life that have witnessed the growth and expansion of activity from a lone Student Council in 1928 to a long list of such spirited and important organizations as the Commentator, Masmid, Debating Society, Hapoel Hamizrachi, Cooperative Store, and Health Service, all of which have firmly ingrained themselves in Yeshiva student life. This expansion has been no easy task. It was the result of work, devotion, and self-sacrifice, of organization and cooperation by student leaders and student body alike.

In addition to the establishment of the Student Council the other activity of significance of Yeshiva's inceptive year was the initial publication of the Masmid at the close of that year. Its first issue, which served as the model for the Masmids of the following two years, was chiefly a literary publication containing thirty-two pages, and recording pictorially the faculty, pioneers, council, and editorial board.

The school year of '29-'30 was not fortunate in securing an expansion of extra-curricular and social life at the college. Student leaders, however, realized the danger of such apathy, and the following statement uttered editorially in the Masmid of June, 1930, reflects the nascent will for action: "We have denied ourselves wholesome social lives that could include the virtues of intellectuality without the vice of excessive virtue . . . Where is a spokesman to represent us in oratory, in debates, in dramatics?"

The answer to this call began to take concrete shape in the following year. The Student Council of '30-'31 acquired the recognition of the college authorities as the central organization for the sponsoring of all extra-curricular activities, and two important organizations first saw the light that year. These were the Yeshiva College Library, founded through voluntary student donations and endeavor, and inter-collegiate debating.

The year '32-'33, although initiating no specifically new activities, was a year of intensification. The increasing student interest to be expected in a year marking the first Yeshiva graduation, was a source of encouragement to the Council. This body contributed a great part of its funds towards the expansion of the library. Inter-collegiate debating, however, which had shown great promise the year before, was completely neglected.

As was to be expected, the Masmid of the first graduating class at Yeshiva expanded to seventy-three pages and included individual pictures of the graduates with appropriate comments. It thus combined the best features of a yearbook and a literary publication. This year, too, marked the emergence of the Medical Organization at Yeshiva from its hitherto embryonic stage. Led by the devoted director, Dr. David A. Swick, it began to provide adequate medical attention for Yeshiva students.

The year '32-'33, though not particularly active, is, however, to be remembered for Yeshiva's leadership in the students' march in protest against the shocking Ger-

man atrocities. That year, too, the Chess Club was founded, which immediately won for itself a worthy place in inter-collegiate competition.

The year '33-'34 was a relatively successful year. A Student Activities Committee, created by Council, succeeded in organizing the International Relations Club, with its program of lectures and discussions, and the Glee Club, which aimed at music appreciation. In addition, the Debating Society, which had lapsed for two years, was reorganized and revitalized, and the college library expanded through Student Council appropriations and faculty donations. The Masmid, that year, adopted the policy of dedicating its annual issue to some worthy personality.

The year '34-'35 is the most memorable year in the history of extra-curricular activities at Yeshiva. It was a year of student spirit and council achievement such as Yeshiva had never before seen, and it was with a feeling of just pride that David W. Petegorsky, president of Student Council for the year, wrote in retrospect that "the dream of a living, forceful student organization and of a variegated, successfully functioning program of extra-curricular activities has matured to a ripe and flourishing reality."

The crowning achievement of that year was the establishment of a student newspaper named the Commentator. As a means of arousing student interest, of moulding and crystallizing student opinion, and of exerting a wise influence on the course of administration policy, it has since proven itself without parallel, and remains to this day a living monument to the wisdom and foresight of the student leaders of '35, and a credit to its first editor-in-chief, Moses I. Feuerstein.

A great number of other new and varied clubs and services of importance were formed that year. The clubs comprised Hapoel Hamizrachi, the Dramatic Guild, the Art Club, the Ibn Ezra Mathematics Club, and the Maimonides Health Club, all of which proved highly beneficial to their respective enthusiasts. The service groups, that form an integral part of every other college, included the Employment Bureau, the Student Co-op Store, the Concert Bureau, and the Loan Fund. The institution of student forums and monthly assemblies added to the liveliness of student activity.

All the old organizations, too, continued unabated, and the Yeshiva College Library, receiving 2,500 books for its shelves, tripled its circulation and added a reading and reference room for the students' convenience.

The years since have been years of intensification rather than expansion. The road had been trodden for the willing and able to follow. Though this held true internally, i.e. within the student body, externally, i.e. with regard to the administration, the path was still to be plodded. The Council of '35-'36 undertook this task, which was continued by later administrations. It realized, physically speaking, that a student body will continue in a state of steady and unswerving progress unless compelled to change that state by some external force. To eliminate this impeding force became its eventually successful goal. In this it was greatly aided by the Commentator which adopted "democracy inside as well as outside the college" as its motto. That newspaper also instituted the Feuerstein Award for Journalism to be given annually to the most promising junior member of the staff.

The Masmid, with Simon Noveck as editor-in-chief, added to the representative character of the annual by including group pictures not only of the graduating class, but of the lower classes as well. An historic review of the college was another new feature.

The Dramatic Society proved its maturity that year by staging a highly successful performance of Journey's End, while the student library inherited the entire collection of the deceased Peter Wiernik and increased its circulation by 400%. Hapoel Hamizrachi branch at Yeshiva embarked on its present policy of education rather than organization, and a branch of the American Student Union, destined to be short-lived, was also formed.

The year '36-'37 was neither as active as the year preceding nor the year to follow. It was in general, a period of latency in which more important activities continued, on the whole, as heretofore, while some of the less popular groups dropped out entirely. One important activity, however, ceased to exist as a student organization, namely the library. It had by this time grown too large and complex to be capable of handling by voluntary student management. The Council, accordingly, handed it over to the administration, which appointed a trained librarian in the person of the veteran library devotee, our own alumnus, Isaac Goldberg '33.

The lesser activities that petered out that year were the Art Club, the Maimonides Health Club, and the branch of the American Student Union, while the Dramatic Society for the lack of funds, failed to present a play that year.

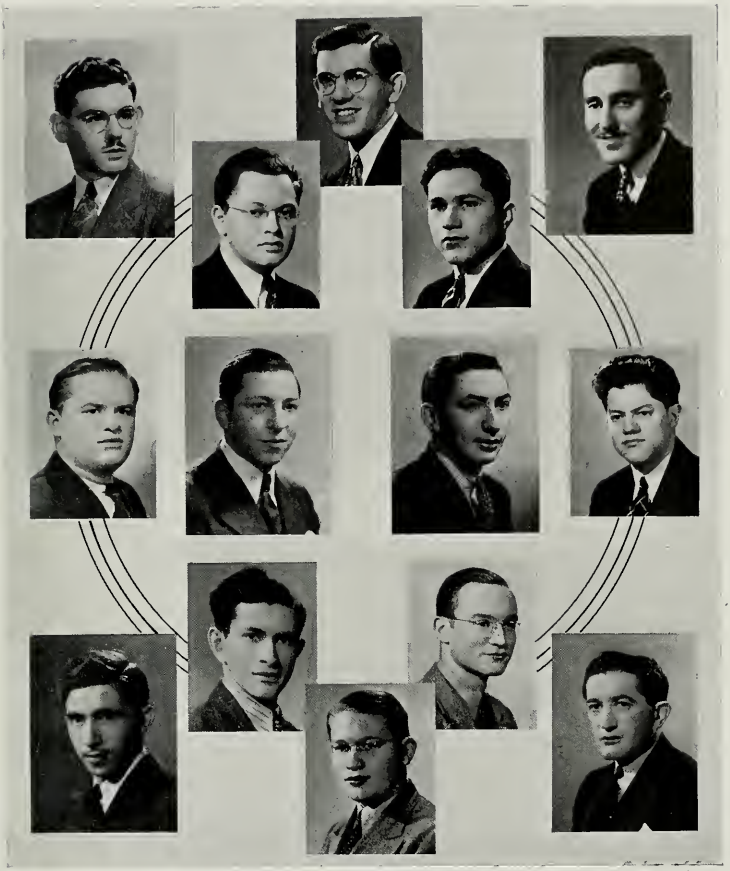
The Commentator, however, expanded from a semi-monthly to a weekly, and unceasingly recorded the student demand for the appointment of a dean and for the abolition of the arbitrary "five year plan" suddenly imposed at the beginning of the year. The service that made most headway that year was the Loan Fund, which received a generous donation of $250 from the Usdan family.

The Student Council of '37-'38 headed by Gersion Appel "continued to tap the potential resources of student endeavor," and, as a result, effected a successful year of student activity. That year witnessed the widely popular renovation of the Recreation Room, the institution of a Speakers Bureau, the revival of the Ibn Ezra Math Club, and the revitalized activity of the Concert Bureau.

The gala event of the season was the maiden Class Night. This initial evening of inter-class competitive entertainment, in which the victory of the resourceful juniors was recorded on a beautiful banner, was a huge and encouraging social success.

The Masmid under the editorship of Isadore Miller, emerged with over a hundred pages in its pulbication. The hopes of a separate literary journal and yearbook were, however, found incapable of realization that year. The Commentator, under the editorship of A. Leo Levin, proved its power to persevere, when despite the absence of a single pioneer member on the governing board, it rose to new heights and successfully advocated the appointment of a man to perform the duties of a dean. The Debating Team, too, had the most active season since its inception, meeting such notable teams as Rutgers and Columbia. All the other activities, too, were eagerly participated in by a large number of students.

In conclusion let it be said that extra-curricular activities at Yeshiva have come to stay, which is as should be. Organizations such as the Commentator, the Debating Society, the Masmid, Hapoel Hamizrachi, the Co-op Store, and the Health Service are essential and integral parts of Yeshiva life. Yeshiva students should, and as a review of this year's activities indicates, will continue to participate actively and enthusiastically in extra-curricular activities, to the end that they may perform their essential part in education alongside the undeniably important subjects of the college curriculum.



STUDENT COUNCIL

A. LEO LEVIN, President

FRANK SHAPIRO, Vice-President — SEYMOUR SHAER, Secretary

ABRAHAM AVRECH, Athletic Manager

ARNOLD J. MILLER, Editor — MORRIS A. LANDES, Editor

CLASS OFFICERS

Senior Class

BENJAMIN KREITMAN, Pres.
MORTIMER J. SKLARIN, Vice-Pres.

Junior Class

GILBERT KLAPPERMAN, Pres.
SIDNEY MERRIN, Vice-Pres.

Sophomore Class

HYMAN CHANOVER, Pres.
IRWIN ISAACSON, Vice-Pres.

Freshman Class

HENRY MARGOLIS, Pres.
MORRIS EPSTEIN, Vice-Pres.

Jest In Fun
Students Campaign To Help Refugees
Yearly Exams Will Be Continued For The Coming Year
Frosh And Juniors Battle It Out In Artistic, Collegiate Foshion
Meet the Seniors
MAYBE I'M WRONG
PREVUES AND VIEWS
Quinhooplets Capture Fifth Straight, 28-2
NEW EXECUTIVE-FACULTY GROUP ASSUMES DUTIES
GOLDMAN WINS PRESIDENTI POST IN STUDENT ELECTIC
Give A Day For Masmid Ads
The Co
VOCATIONAL GUIDANCE COMMITTEE IS FORME
SITY HOOPSTERS T CITY EVENING
REVISED SYSTEM OF CUTS RECOMMENDED
IN CAFETERIA SITUATION FORESEEN
Court of Arbitration to Decide on Question of Concession
WILL HOLD HEARINGS
Debaters To Face Philadelphia Teams During Road Trip
In The Editors Mail Box
ON THE SIDLINES
Quinhooplets Defeat Bani Israel Ending Season With Six Straight
Editor Outlines Masmid Plan
COLLEGE

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COMMENTATOR STAFF

Fulfilling its solemn obligations as the official undergraduate organ of the student body, the *Commentator* continued its traditional policy—free of all restrictive censorship—of fighting for fundamental reforms with in the college.

Returning to its former status as a bi-weekly, *Commentator* found itself forced to contend with rather an imposing debt at the beginning of its fourth fiscal year. However, through the unprecedented success of its business staff, the debt was soon completely liquidated and the year ended with finances on the black side of the ledger.

While expanding the scope of its activities, the *Commentator,* through its editorial columns, maintained close contact with Student Council and worked hand in hand with it on all major issues. Complete coverage was given to such important matters as the dining room dispute, the refugee demonstration, Class Nite, and Charter Day.

For the first time in *Commentator* history, two six-page issues were published during the year, one of which was a humorous Purim edition, this too being an innovation.

As during the previous two years, a high journalistic standard was maintained as witnessed by the National Scholastic Press Association's nineteenth annual critical survey, in which *Commentator* was once more awarded First Class honors, with proportionally the greatest credit being received for the editorial page.

"Maybe I'm Wrong," written by columnist Morris A. Landes '39, was greeted with a great deal of interest by the student body and "Jest-in-Fun" by Jerome Kestenbaum '39, provided the humorous vein.

The Feuerstein Journalism Award, given by the Commentator-Alumni Association, was won by Julius Rosenthal, a freshman who has been elevated to the governing board for the coming year.

COLLEGE LIBRARY

With the installation of two ranges of steel book-stacks, the Yeshiva College Library took a great forward step this year toward the attainment of its ideal. The one hundrd and forty shelves have alleviated the great problem of space in the library, and provide for future expansion of book-collections.

Of recent organization, the Friends of Yeshiva College Library, headed by Professor Albert Einstein, Dr. John H. Finley, Governor Herbert H. Lehman, and Dr. Bernard Revel, has for its purpose the expansion of the book-collections and facilities of the library, so that it can be of still greater service. There are several membership classifications; annual memberships are obtainable at $5.00 to $100.00.

The appointment this spring by the Faculty Executive Committee of a library committee augurs well for the future development of the library. The members of the Committee include Dr. Aaron M. Margalith, chairman; Mr. Jacob I. Hartstein, Mr. Eli Levine, Mr. Irving Linn, and Dr. Ralph P. Rosenberg, with the librarian as member *ex-officio*. Through the efforts of the committee, the library has been granted a regular monthly appropriation from the college budget.

Of especial interest is the news that the number of periodicals and magazines now being regularly received has been increased a hundred fold. Dr. David A. Swick, Medical Director of Yeshiva College, who presented the library with a three--year subscription to *Hygeia*; Irving Ehrenthal '39, who donated a subscription to *Harpers*; and Leon Rubinstein '41, who offered a subscription to *Time*, are a few of the most recent contributors. Through the efforts of Arthur S. Zucker, a former student of the college, the library of Washington Square College of New York University has been added to the list of libraries which exchange books with our library. The list includes such schools as Brown University, the College of the City of New York, and Columbia University. Donors to the library include Professor Jekuthiel P. Ginsburg, Dr. Leo Jung, Mr. Philip E. Kraus, Dr. Sol Liptzin,

and Mr. Harry Schneiderman, assistant secretary of the American Jewish Committee. Since September, 1938, about six hundred books have been added to the shelves. The Pamphlet Library, organized last year, has grown by leaps and bounds. Pamphlets are received daily from many government agencies and private sources.

A great economy has been effected this year in the purchase of books, through affiliation with the Cooperative Book Club, a consumers' cooperative. Another innovation of this year was the publication of "The Bookend," a bi-monthly bulletin to acquaint students and friends with the resources of the library. A congratulatory letter from Governor Lehman featured the January issue.

Last year's "interested and enthusiastic freshmen" have become the mainstays of this year's library staff, which consists of Albert Hans '40, Seymour J. Cohen '41, Leonard Devine '41, Meyer Heller '41, Philip Kaplan '39, Jerome Kestenbaum '39, Max Kleiman '39, Irving Koslovsky '40, Elvin Kosofsky '41, Jack Rosenblum '39, Jerome H. Rosenblum '41, Leon Rubinstein '41, Gabriel Schonfeld '41, Meyer Shapiro '40, and Abraham Walker '40.

Le Cercle Francais

Le Cercle Francais, organized early in 1938, already shows great promise of carving a large niche in Yeshiva extra-curricular activities by the fruitful and cultural work it has accomplished in so short a time. Mr. Sidney Braun, instructor in French and faculty adviser of the club, was mainly responsible for the materialization of what has been his dream since joining the Yeshiva faculty.

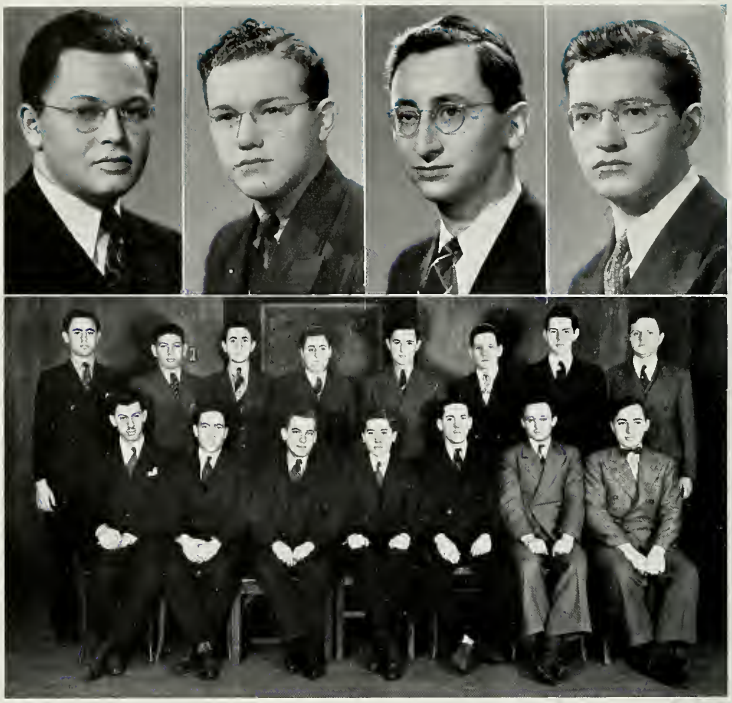
The first part of the year was devoted to weekly discussion groups on various French authors, including Malherbe, Racine, and early French classic poets. Jerome Kestenbaum '39, director of the society, led these discussions. The attempt throughout these meetings was to develop an aesthetic appreciation of French poetry.

The highlight of this semester was a visit to the Lycee Francais, the only school conducted in French in New York. The visit, arranged by Mr. Braun, proved very enlightening from the pedagogical point of view.

As a climax to a half year of variegated activity, the circle heard an address delivered by Professor Raymond Maire of the French department of New York University. He explained the "French System of Education" before a large mixed audience in the dormitory social hall. At the outset of the spring term, Mr. Braun addressed the group on "Philology of Romance Languages", emphasizing the influence of Latin on the French language.

For the first time in the history of any club in the Yeshiva, the society published a mimeographed sheet in French called Le Flambeau (The Torch) under the editorship of Jerome Kestenbaum. The paper contained articles of Franco-Jewish interest written in French by members of the club.

In the coming year it is hoped that the French club will gather momentum, and under the guidance of Hyman Chanover '41 and Sidney Kurz '41 continue to expand its cultural pursuits and activities.



DEBATING SOCIETY

Still propelled by the momentum gained during the preceding year, the Debating Society rigged itself for action early in the season with a large, enthusiastic, though to some degree untrained, squad ready to undertake the most extensive activity in its history. The leadership of the society was in the hands of Doctor Kenneth Damon, who, as usual, acted as the coach and advisor; Bernard Finkelstein '39, president; Leonard Azneershansky '41, vice-president; and Martin Hinchin '40, manager.

The society chose two topics for discussion, both of which proved to be fortunate choices from the point of view of interest and pertinency. The first topic was "Resolved, that the United States should cease to use public funds for the purpose of stimulating business". The other topic was "Resolved, that Zionism is the best practical solution of the Jewish problem". Yeshiva upheld both the affirmative and negative of the former topic and only the affirmative of the latter.

Although most of the debates were of the non-decision type, the two decision debates that were held showed that the society still maintained the undefeated tra-

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dition of Yeshiva College. Yeshiva defeated Rutgers University in a 4-1 decision, with Jacob Bronstein '40 and Seymour Kolman '41 participating, and also St. Joseph's College with Bernard Finkelstein and Martin Hinchin representing Yeshiva. Both these debates were away from home.

The climax of the season was reached when Max Blackowitz '40, Benjamin Kreitman '39, Finkelstein, and Hinchin left for Philadelphia in order to represent Yeshiva in a series of debates in and around that city. Debates were held with Pennsylvania University, Temple University, Swarthmore College, St. Joseph's College, and Har Zion Temple.

Some of the debates had interesting features. The debate with Brooklyn College was the first time Yeshiva debated with a secular college on a Jewish subject, and was very well attended in spite of an admission fee. The debate with New Jersey State Teachers College was held before a school assembly. The debate with Temple was of the Oregon type which consists mostly of cross-examination of each side by the opposite side, and summaries. This debate was held in Philadelphia and was supplementary to a debate held at Yeshiva with Temple earlier in the season. As usual, several radio debates were held. The one with Princeton University marked the initial meeting of the two schools.

This peak year also found the freshman team quite active as the first year men groomed themselves for future varsity teams. Among the schools the freshman team met were Brooklyn College, New York University, and Hunter College.

International Relations

One of the oldest extra-curricular activities at Yeshiva College, the International Relations Club continued its policy initiated last year of conducting a number of open forums in addition to the addresses delivered by several guest lecturers.

Through the efforts of Dr. Aaron M. Margalith, assistant professor of political science and faculty advisor of the organization since its inception, the group was able to hear Colonel J. Gay Seabourne of the United States army discuss the various aspects of American foreign policy. Speaking at the first meeting in early November, Colonel Seabourne proposed the introduction of an extensive educational program as the only true means of preventing the spread of Fascism in the United States.

During the second semester of the year, several known lecturers addressed the group. Just before the Passover vacation, Mr. Max Fishler, noted lecturer and writer on philosophy expressed his opinion that the United States should not go to war for the European democracies.

At the final meeting of the year, Mr. Harry Schneiderman, of the American Jewish Committee, delivered an address "Methods—Old and New of Combatting Anti-Jewish Agitation", in which he presented suggestions for minimizing the influence of Anti-Semitism in America. A week earlier, a debate between Irving Dlugacz '40 and Max Blackowitz '40 on "Zionism as the Solution to the Jewish Problem" was the occasion for a heated discussion on the part of the large audience.

The International Relations Club, through its affiliation with the Carnegie Endowment for International Peace, succeeded in procuring a large number of books, periodicals, and news reports for the use of the Yeshiva College Library.

The officers during the past year were Philip Kaplan '39, Wolf Lifshitz '39, and Albert Hans '40.

HEALTH SERVICE

"Mens sana in corpore sano",—"A healthy mind in a healthy body", became an even more practical and prominent principle in the Yeshiva this year. Nineteen hundred and thirty-nine will be remembered as the outstanding year of the Yeshiva College Health Service. With the aid and cooperation of the college administration the health service can point to a successful year of enviable attainments.

The health service began its extensive program with the physical examination of every student in the college. The various doctors of the medical staff thoroughly examined the students for any physical defects, and the results of the examinations were transmitted to each student with advice regarding his physical condition. The facilities of the Jewish Memorial Hospital were open to the Yeshivaites for the second consecutive year through the efforts of the Student Hospital Aid, a group of devoted women who contribute to the hospital that serves the Yeshiva students. The services rendered by the hospital this year were immeasurably greater than the previous year, as the hospital provided medical and surgical treatment for all ailments. Health problems were thus greatly reduced within Yeshiva walls.

An innovation that is even more noteworthy was the institution of a program by the medical director, Dr. David A. Swick, which provided for the presence of a physician in the medical office every week day. The several doctors of the medical staff gave unstintingly of their time and service in the fulfillment of this program. Almost every morning a physician was available in the medical offices, situated on the second floor of the Riets Hall, to attend to the illness of the students and to discuss their individual health problems. Thus, immediate attention was given for all ailments by the expert hands of devoted physicians. Any specific sickness that needed more treatment was taken care of by specialists in each field.

During the last term, the health department rechecked on the condition of each senior student. This idea of informing those students who are about to leave the school of their physical difficulties is a unique one. This examination was more lengthy than the one at the beginning of the year since it included consultation with the doctors regarding defects found and procedure to good health. Besides the general examination, Wasserman, Tuberculin, and Haemoglobin tests were given the seniors. It is interesting to note that the result of the Wasserman was 100% negative. All seniors were given special dental check-ups.

The feature which has always been a potent force in Yeshiva health is the first aid service offered by the medical office. A great number of students sick in bed were served by the student health corps, as well as many first aid cases of injuries caused by accidents. The student health corps consists of Milton Elefant '39, chairman; Abraham Avrech '40, Benjamin Elefant '39, and Sidney Mowshowitz '41.

The college owes its thanks to the untiring efforts of the medical director, Dr. David A. Swick, who gave unselfishly of his time and energy to further the interests of health in the Yeshiva. It was mainly through the influence of Dr. Swick that the health service was able to make the remarkable progress it has thus far attained.

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The present officers of the Student Hospital Aid, the organization which makes it possible for the students to be treated at the hospitals are: Dr. D. A. Swick,

founder; Mrs. B. Garson, president; Mrs. I. Nacht, first vice-president; Mrs. A. Steel, second vice-president; Mrs. C. Corn, third vice-president; Mrs. S. Zalkind, rec. and corr. secretary; Mrs. I. Kaufman, treasurer; and Mrs. M. Kremsdorff, fin. secretary.

Chess Club

The reorganization of the Chess Club during the latter part of the fall term resulted in the revival of interest in the sport, at least, as far as intramural competition was concerned. Games were constantly in progress throughout Riets Hall and in the Recreation Room.

Benjamin Sincoff '39, last year's manager, captained the team this year with Bernard Sussman '40 as his manager. The remaining members of the regular team were Sidney Mowshowitz '41 and Daniel Gutman '41. Mortimer Sklarin '39 and Zach Gellman '39 were substitutes.

In the intercollegiate chess tournament of all metropolitan schools, Sincoff, Sussman, Mowshowitz, and Gutman played valiantly in spite of the team's poor showing.

Sussman will lead next year's team with Gutman as manager. The new enthusiasm for this ancient sport of kings bodes well for next year's tournament, especially since able players will enter the ranks of the varsity squad from this year's freshman team. The freshman team was innovated by the chess club this year.

VARSITY CHESS TEAM

CO-OP STORE

An unprecedented and active interest in the Yeshiva College Cooperative Store on the part of the undergraduates made this year a peak year in its service to Yeshiva.

A relatively large and efficient staff headed by Zach Gellman '39 and Myron B. Movsky '41 was able to turn over fifteen hundred dollars worth of business during the current year.

As usual, the store retained its traditional position of chief distributor of all kinds of candies, cigarettes, school supplies, Commentators, Yeshiva stickers and banners, and all the latest "dirt". Palestinian candy and Remington Rand electric shavers were this year's addition to the usual stock at hand.

This year marked the Co-op's becoming an auxiliary of the United States Government when it began distributing postal cards and stamps—at face value. However, it continued to sell text books at reduced rates and, for the first time in its history, on the installment plan.

Movsky, who will succeed Gellman as manager, promises to maintain the high standard of service of this non-profit organization and to adhere to the reduced rate levels.

This year's staff was as follows:

Zach Gellman, *Manager* — Myron B. Movsky, *Assistant Manager*

Jacob Heisler '39
Philip Gorodetzer '40
Henry Zeisel '40
Yonah Geller '40
Reuben Siegel '42
Henry Zeisel '40
Abraham Listoken '41

MASMID

REFUGEE STUDENTS

As was proper, Yeshiva College placed itself in the fore in rescuing refugees from their wretched position in European countries. All departments of the institution have taken scholars into their folds to teach as well as to learn.

Student refugees have been awarded full-tuition scholarships and those who have not come to America with their families have received maintenance scholarships, which include board and rooms in the dormitory of Riets Hall. The majority of the thirty-seven students comes from Czecho-Slovakia, Austria, Poland, Danzig, Rumania, and Germany. Two of them are enrolled in the Teachers Institute and the Talmudical Academy; eighteen in the Rabbi Isaac Elchanan Theological Seminary and the Talmudical Academy; six in Yeshiva College and the seminary; and eleven in the seminary only.

The faculty has been augmented by the addition of Dr. Moritz Werner to the German department as an assistant professor, of Dr. Seligman P. Bamburger to the chemistry department also as an assistant professor, and of Dr. Aaron Freimann to the Hebrew literature department of the graduate school as a professor.

Both the instructors and the students have quickly succeeded in winning their place in Yeshiva life. In scholarship and in extra-curricular activities the refugee-students have made themselves conspicuous by their attainments. The new faculty members have won the respect and admiration of both faculty and student body.

SERVICE GROUPS

The Recreation Room, with additional equipment purchased this year, continued as a center of diversion and relaxation. The Concert Bureau, too, expanded its facilities, enabling the student body to enjoy more conveniently the benefits of the theatre and the arts.

Regular student assemblies gave points of intellectual contact with the world of political, social, and economic instability, in addition to providing an important medium for maintaining internal democracy in student affairs.

The Usdan Loan Fund, supplemented by large sums made available through Student Council, provided financial assistance as totals of money loaned reached figures previously impossible.

Assuring its position among the other metropolitan colleges, Student Council took part in the formation of the Metropolitan Committee for Inter-Collegiate Co-operation. It also was active in the formation of the Intercollegiate Committee to Aid Refugees. Once again Council renewed its membership in the National Student Federation of America, and had its delegates lead various discussions at the Middle Atlantic Regional Conference.

A charter member of the Federation of Jewish University Societies, Yeshiva contributed significantly in that organization's first conference of collegiate youth on Jewish problems and affairs.

The Faculty-Student Relations Committee has again given evidence of its usefulness both as a medium for the solution of specific problems, and as a means of creating and maintaining that mutual respect and cooperation which has made possible the forward strides of this past year, and which is an indispensable element for future development along constructive lines.

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HAPOEL HAMIZRACHI

Unheralded and in an unobtrusive manner, the Yeshiva College Chapter of Hapoel Hamizrachi carried out its activities this year, spreading its influence within the walls of Yeshiva and assisting materially the cause of religious labor Zionism.

Leadership of the group was, as in the previous year, vested in an executive committee, which this year consisted of Ephraim F. Mandelcorn '41, Yonah H. Geller '40, Samuel Sobel '41, and Hyman Wachtfogel '39. Representation of the club in the metropolitan New York Council of Hapoel Hamizrachi was included among the functions of the committee.

The initial affair of the year was the freshman smoker, which served to orientate the entering students in the significance and ideology of Torah V'Avodah. Inspiring addresses were delivered by Rabbi Meyer Karlin '37 and Rabbi Bernard Lander '36, former leaders of the group. An instructive and enjoyable evening was thus spent in a congenial atmosphere.

The year's program of activities featured lectures on the religious, cultural, and economic aspects of Zionism and particularly, of the Hapoel Hamizrachi movement. A special feature of this program was the series of lectures given before the group by Aaron Bin-Nun, pioneer worker for Torah V'Avodah in the country and very prominent leader of the movement in Eretz Yisrael, who is at present in this country to bolster the forces interested in a labor Zionism based upon our religious traditions. The group was particularly fortunate in acquiring his services for a course on Zionism given for the first time in the Teachers Institute. The course consisted of six weekly lectures dealing with the various movements in Zionism, with particular emphasis on Hapoel Hamizrachi.

The "Horizon", monthly publication of the national organization, found many new subscribers among the students at Yeshiva under the sponsorship of the group. A. Leo Levin '39 was one of the editors of the monthly and Morris A. Landes '39 contributed to it.

Hebrew Club

The past year witnessed the formation of a new club professing as its *raison d'etre* "the cultivation of the Hebrew-speaking habit and the intensification of the interest in all matters pertaining to the Hebrew language and culture among students at Yeshiva." It is known by name as the Hebrew Club.

Under the chairmanship of its founder and leader, Dr. N. Golinkin, the club held weekly meetings in Hebrew featuring addresses by prominent Hebraists as well as by individual members of the group. The singing of Hebrew songs and discussions of current Jewish events were also regular features at these meetings. Among the speakers heard during the past sason were Dr. Pinkhos Churgin, Rabbi Samuel K. Mirsky, Prof. Jekuthiel Ginsburg, and Dr. Nathan Klotz.

To strengthen the habit of Hebrew conversation within the walls of Yeshiva, a campaign was successfully conducted by the club to appoint the Sabbath day for the exclusive use of the Hebrew tongue.

The executive committee of the club includes Dr. Golinkin, Ephraim F. Mandelcorn '41, Saul Gopin '41, Ezra Gellman '42, and Joseph Sokolow '42.

Class Nites

Climaxing a spurt of social spirit, the Yeshiva student body brought two years of social activity to a close with one of the largest audiences ever assembled in the Nathan Lamport Auditorium. On Sunday evening, March 12, an evening dampened by the excessive humidity of the weather, the second Class Nite of the year succeeded in dispelling the climatic mists with a stage presentation for an audience already in a mood very receptive to the bufoonery of the Yeshiva College men.

As the entree on its yearly social menu, the student body presented its first Class Nite in November of 1938 to a capacity crowd of 300 fun-hungry connoisseurs in the Dormitory Social Hall. The chef was the Class Nite chairman, Oscar Fleishaker '39. When the fun-feast was over, the juniors had run off with top honors and the seniors puffed their way into second place. Drs. Atlas, Margalith, and Sells, and Mrs. Levitan judged the first appearance of "Shikey" Board as the now-overworked Charlie MacCarthy.

Spurred on by the success of their first attempt, student showmen drew up plans for a second event of mammoth proportions. The committee, consisting of Oscar Fleishaker, Philip Kaplan '39, and A. Leo Levin '39, bombarded Broadway's greats with invitations. News of Yeshiva's excursion into the entertainment world was flashed to the far-flung corners of New York City. Ezra Stone, star of "What a Life", seeking a new angle on school life, accepted Yeshiva's invitation, and finally arrived after a courageous battle with the elements.

The spacious Lamport Auditorium was filled to capacity as the "curtain" grinned down on the first presentation. Judging the antics of the funsters were Professors Damon and Ginsburg, and Mr. Harold Polikoff, guest artist.

Leading off were the sophomores with a modern version of Queen Esther and her Judah Bugs. Batting second, the freshmen came up with an hilarious presentation of Yeshiva life with slapstick affects that would have rendered the stage directors of "Hellzapoppin" green with envy. The juniors cleared the basis with their songs and dialect skits, and the seniors stole home with subtle humor in their "Meditations on Graduation". Sprinkled through the program were the humor of Ezra Stone, the dramatic monologues of Mr. Polikoff, and the touching "Juliet" of Miss Pearlberg. Amidst a chorus of disapproval, the amazed seniors slunk into first place; the indignant juniors stormed into second; and the freshmen ran a close third; causing the Class Nite Banner for 1938-39 to be awarded equally to the classes of '39 and '40. Class gatherings followed to top off one of the most successful affairs in Yeshiva history.

For the first time the outside world saw Yeshiva students as human beings, social-minded and able to joke with the greatest of ease. Student talent after existing in a state of suspended animation for years, came up for a much-needed breath of air. People who have always associated the name of Yeshiva only with the intellectual sphere will realize that in Yeshiva they have a wide-awake, progressive student body. Through its social life, Yeshiva not only created a closer bond between the student and the outside world, but also between the students themselves.

MASMID

ATHLETICS

1939

VARSITY BASKETBALL

The season of 1938-1939 proved to be a banner year for the basketball varsity. Encouraged by the marked pre-season interest on the part of the student body, the team overcame numerous obstacles to turn in a most impressive record, by far the finest record yet achieved by a Yeshiva team.

Getting off to a slow start, the Quinhooplets gradually gained momentum and sailed through the final lap of their schedule with a six game winning streak—a string of victories that remained unbroken at the close of the season. With Captain Irv Koslovsky '40 at the helm and an interested student body to cheer them on, the varsity quintet took many of the leading local Class B teams in its stride. Such strong and highly favored teams as City College Evening and Jersey State Teachers did not prove too difficult for the stellar Yeshiva basketeers. The final tally at the close of the season—all told—showed ten victories for the Yeshiva men as against six defeats. Two of the victories, however, were in exhibition contests with Bnai Israel—one, a pre-season game and the other, a post-season.

The official season opened with Yeshiva playing Brooklyn College Pharmacy on the latter's court. Inasmuch as this was the first game of the year and it was still quite early in the season, the team lacked the necessary polish and court-poise. As a result it dropped this opening contest by a 46-32 score. This setback, however, served only to make the men more determined in their coming battles and did not at all deter them from making good. For, on their home debut the following week they came back to whip Essex Junior College to the tune of 59-14.

Having caught up to the necessary inter-collegiate pace in the Essex game, the varsity next went to City College to play the highly favored C.C.N.Y. Evening which only a week previously had lost to the regular City varsity by only seven

points. Displaying the true Yeshiva fighting spirit and paced by the superior playing of Capt. Irv Koslovsky and Abe Avrech, the varsity broke a 10-10 tie at the half and just managed to pull ahead to eke out a 19-16 victory.

Back on the home court, the Quints eased up slightly and dropped two hard fought battles to N.Y.U. Commerce and N.Y.U. Washington Square respectively. This temporary losing streak was snapped, however, when the "Y Men" came back the following week to trim N.Y.U. Washington Square Evening by a 21-14 score.

John Marshall College in New Jersey was the next team on the Yeshiva schedule. Marshall is recognized as a Class A college and it came as no large surprise when the Blue and White men were heavily beaten on the Jersey court. The score of that game was 63-36.

Probably the most interesting game of the year was the contest between Yeshiva and Brooklyn College Evening. The game was part of a social affair held at the Brooklyn College gym and was consequently very well attended. Both teams managed to keep pace with each other throughout the battle and with a half minute to play the score was deadlocked at 35-35. However, the last half minute of play proved fatal to Yeshiva for on two beautiful pivot shots which completely baffled the Yeshiva team, Brooklyn scored two baskets which was enough to clinch the victory. And though they dropped this contest by a 39-35 score, it must be said of the Quinhooplets that they played excellent ball throughout and displayed wonderful spirit and fine sportsmanship.

The final game of the winter semester, which was also the final game for the varsity away from the home gym, was at Paterson against the College of Paterson. A superior Paterson team succeeded in vanquishing the Blue and White by a 59-14 score.

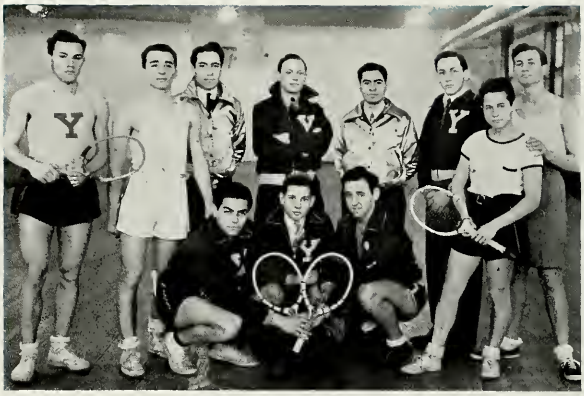
The varsity got off to a fine start at the beginning of the new term when it opened against City College Evening in the return end of a "home and away" series. This time, the beating handed by the Quints to the visitors was even more severe than the first. Not once during the game, from which the Yeshiva men emerged on the long end of a 33-22 score, did our boys give up their lead.

The annual alumni game was easily polished off by the varsity to the tune of 47-18. In like manner, the Teachers' Institute of the Jewish Theological Seminary fell easy prey to Yeshiva. Held virtually scoreless during the first half, the "Southerners" managed to eke out 21 points in the second half to Yeshiva's 52 points by the close of the game.

St. John's Pharmacy was the next school to be tackled by the Y.C. five. The druggists could not drill through the tight zone defense of the home quintet. The Blue and White won; 41-19.

Under pressure of a four game winning streak, the Quinhooplets faced the favored Jersey State Teachers' five. The visitors had their way with our men most of the first half only to have the Quints wipe out the lead in a stirring third quarter. A final spurt by Irv Jaret and Harold Esterson, the starring freshman of the varsity, aided by the remarkable pivoting of Abe Avrech, put the team in front of a 28-21 score. This last game of the year was the fifth straight victory for the quintet.

The entire team deserves praise for its remarkable record this year, but especially Capt. Koslovsky, who, although a science major with long lab hours, gave much of his time to act as captain and coach for the five. Other members of the varsity are Abe Avrech '40, Dave Egelnick '42, Harold Esterson '42, Irving Jaret '42, Sol Maimon '40, Samuel Meyer '41, Sam Rosenblum '42, Robert Schwartz '40, Jack Rosenblum '39. The team will lose only one member by graduation.



TENNIS

Tennis succeeded at last in carrying the blue and white colors in intercollegiate athletic competition this year. Although results of the games played were not phenomenal, the steady improvement in the quality of play and a victory over Essex Junior College provided followers of Yeshiva tennis with more than a full measure of satisfaction.

Manager Julius Rosenthal '42 arranged a schedule which called for games with teams such as N.Y.U. Washington Square, N.Y.U. Commerce, Essex, John Marshall, and Brooklyn College. The first match of the season was played against N.Y.U. Washington Square. An inexperienced Yeshiva team, led by co-captain Sol Aber '40, went down in defeat 8-0. However, despite the one-sided score, the games were close and well played, many sets being taken as far as 8-6 before they were decided.

Not daunted by this defeat, the racqueteers, strengthened by the addition of co-captain Jack Goldman '40, proceeded to engage N.Y.U. Commerce in tennis competition. The Yeshiva men were no match for their far superior opponents, and fell by the wayside, 9-0.

The enthusiasm and spirit of the players could not be denied for long, and they finally procured the first intercollegiate tennis victory for Yeshiva College by trouncing Essex Junior College $5\frac{1}{2}$ - $3\frac{1}{2}$. The opposing team had several New Jersey County champions, but the heart of the blue and white men, exemplified by the feat of Isaiah Bard '40 in coming back after his opponent held a 5-2 advantage to take a 9-7 set, finally won out.

Outstanding members of the squad this year were co-captains Sol Aber and Jack Goldman, Isaiah Bard and Martin Hinchin '40. Other players on the squad were Irving Koslovsky '40, Abraham Walker '40, and Herman Guterman '41. The fact that not one member of the squad graduates this year provides a bright tennis future at Yeshiva College.

INTRAMURAL BASKETBALL

Intramural basketball was conducted this year under the able direction of Robert Schwartz '40 and Meyer "Bim" Kramer '42.

Although competition was keen throughout the year, it was evident from the start that the sophomore class was to have the upper hand. The orange and black outfit was fast and coordinated successfully while attacking their opponents to win all their six games in a row.

The second year men opened the season by defeating the inexperienced freshmen, 19-6, and repeated their success over the seniors by the score of 21-10. Not discouraged, the frosh defeated the "thirty-nine men" and won from the juniors by default.

As the teams moved on to the second half of the schedule, the juniors, who previously defaulted all their games, assembled a team to meet the seniors. They barely eked out a 15-14 victory. Their hopes, however, were soon dimmed, for the sophs came back to trounce them 20-5. The second year men played the freshmen in the final game, which they won 21-15.

As the final standings were tabulated, the freshmen were in second place, closely followed by the juniors. The graduating team, who previously had won two successive championships, defaulted most of its games, and ended up in last place.

PING PONG TOURNAMENT

Although still in its waddling clothes, the recreation room, with its main attraction, table tennis, is rapidly growing up. The annual ping-pong tournament is becoming increasingly popular and all signs point to an even more enthusiastic reception of the contest next year.

The play was exceptionally well attended this year. The quarter finals provided the spectators with two upsets when Morris Schnall '40 defeated last year's champion, Herman Guterman '41, and Marvin Karp '42 overcame Abraham Zuroff '41, last year's runner-up. Both matches were hotly contested, and in both the score was two games to one. The two other victors of the quarter finals were Sholom Novoseller '40 and Henry Margolis '42, leaving two juniors and two freshmen to complete the tournament.

Schnall met Novoseller in one of the fiercest battles ever seen on the Yeshiva court. None of the five hotly contested matches was won by a greater margin than two points, the last going to Schnall by a score of 27-25. Margolis had his way most of the time against Karp, although the latter did put up some surprising resistance to win one of the four games of their set.

In the finals, it was Margolis all the way. Not even Schnall's cunning and wonderful retrieving could stand against the superior playing of the tall freshman with his smashing forehands and backhands. The final scores were 21-17, 21-15, 17-21, 21-18.

Henry Margolis, who drew up this year's schedule, and Sholom Novoseller, co-chairman of the recreation room, were responsible for the success of the contest. They prognosticate big things for next year, inasmuch as all this year's contestants will still be in school. Intercollegiate competition is in the offing.

Intramural Baseball

The sophomore class, with an excellent display of all around playing, dropped only one game of its schedule to walk off with the annual Yeshiva Intra-mural Baseball Tournament. Having twice vanquished the frosh, the second year men split their series with the juniors to bring the team into the finals of the competition. The juniors, who had also forced the freshies to bow twice, were the opponents of the sophomores in this game, the seniors having forfeited all their games. 3-0 was the score with which the sophs won the championship.

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